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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, NO. 1666 OCTOBER 20, 1978

The King's College appoints faculty

With the opening of the College only eleven months away, the board of The King's College has made 11 faculty appointments. Of these 11, 10 have already accepted the position extended to them. The one remaining position to be filled is in the area of economics, and the College is continuing its search for a qualified individual.

A position in history has been accepted by Dr. Harry J. Groenewold, who is presently teaching at Trinity Christian College. Dr. Groenewold, now a Canadian citizen, was born in The Netherlands, but spent much of his childhood in Duncan, British Columbia. He attended the University of B.C. and graduated from the University of Toronto with his doctorate in 1977. He is well known in the Vancouver area, having taught in John Knox Christian School.

A name familiar to some Ontario readers is that of Dr. S. Keith Ward since he is presently teaching at Durham Christian High School in Bowmanville. Dr. Ward will be teaching English at King's and comes well qualified, having taught English at Geneva College in Pennsylvania for a number of years. Dr. Ward attended Covenant College in Tennessee, St. Louis University, and the University of Pittsburgh where he received his doctorate in English in 1977.

The biology position will be filled by Dr. Harry Cook who is presently teaching at Dordt College. Dr. Cook has also taught at Trinity Christian College and Simon Fraser University. Like Dr. Groenewold, he was born in The Netherlands but grew up in B.C. He also attended U.B.C. but received his doctorate from the Free University of Amsterdam in 1966. Dr. Cook has done research in a number of interesting areas and hopes to continue research work in conjunction with the University of Alberta biology department.

Mr. Russell R. Savage, who is presently completing his Ph.D. in philosophy at Queen's University, has accepted the position in philosophy. Mr. Savage grew up in British Columbia and Saskatchewan and received his undergraduate degree from the University of Victoria. He has had teaching experience at Queen's and has also taught catechism in his home church in Kingston.

Music courses at King's will be taught by Dr. J.J.K. Kloppers. Dr. Kloppers is a native of South Africa where he taught musicology and organ at the University of Orange Free State. He attended Potchefstroom.University in South Africa and obtained his doctorate in 1966 from Johann Wolfgang-Goethe University, West Germany. Dr. Kloppers has numerous publications to his credit, has been a church organist for many years, and has given frequent organ concerts including ones on the C.B.C.

A number of part-time positions have also been accepted for the 1979-80 academic year. Dr. Lyle E. Larson has accepted the position of Visiting Professor in Sociology. He is presently a professor at the University of Alberta. Dr. Larson was born and raised in the United States. He attended the University of Oregon for his Ph.D. which he received in 1969. In addition to his teaching duties at the U of A he has done extensive research in sociology and written numerous papers, articles, and books.

Two other part-time appointments in sociology have been accepted by Gordon and Brenda Munro who are both completing their doctoral studies at the U of A. The Munros both attended the University of Calgary and Utah State University. They both have teaching experience at the university level, and their research in developing Christian responses to sociological problems will benefit students at TKC.

Dr. Leo Mos, professional officer in the Centre for Advanced Study in Theoretical Psychology at the University of Alberta, has accepted a part-time position in psychology. Dr. Mos received all his university degrees from the U of A. He has also taught at Concordia Lutheran College in Edmonton. Currently he is doing research under grants from Alberta Mental Health and the Medical Services Research Foundation of Alberta.

The one faculty appointment which has not yet been accepted is the appointment made to Dr. Sidney Greidanus for a position in Biblical Studies. Dr. Greidanus graduated from Calvin College and Seminary and received his doctorate from the Free University in 1970 after studying under such men as Dr. Berkouwer and Dr. Ridderbos. Dr. Greidanus has been the pastor of the Clarkson Ontario, and Delta, B.C., Christian Reformed Churches. This year he is teaching theology at Calvin College.

The last faculty member is also the president of the College, Dr. Sidney C.J. DeWaal. Dr. DeWaal has had a varied and interesting career. He has studied at Calvin College and Seminary; Drake University, Iowa; Instituto de Lengua Espanola, San Jose, Costa Rica; Chicago Institute of Religion and Psychotherapy; and Chicago Theological Seminary where he received his D.Rel. in 1971. He has been principal of an elementary school (Sulley, Iowa) and a high school (Cleveland, Ohio). He has been the pastor of Christian Reformed churches in Fort Lauderdale and Edmonton. He has been a professor of theology at Seminario Juan Calvino, Mexico City; and professor of psychology at Trinity Christian College. In addition he has been both a chaplain and a counsellor at the college level. Finally he has served as the Director of College Development for The King's College since 1974.

In making these appointments the board of The King's College has been careful that all professors meet certain essential criteria. Obviously they must be committed Christians. But in addition they must have a Christian perspective in their subject area which they can articulate to their students and show them the essential distinctiveness of Christian study in their subject area. The board has also looked for Christian men and women who are scholars in their field, yet still have the unique ability to transmit their knowledge to young people. Building a Christian college means building a Christian curriculum, and all the appointees will begin work on that in July, 1979, so that when students arrive in September, they will receive a truly Christian education.

Calvin faculty challenged at fall conference

"The meaning of Calvinism for our College and community" was the theme for the annual Faculty-Board Conference at Calvin College. Meeting the day before first-semester registration, professors and administrators, as well as several trustees, heard a keynote address by Ford Lewis Battles followed by discussions and then dinner. President Anthony Diekema closed the conference by leading the group in a litany of dedication.

Battles, a noted authority on Calvinism, who is teaching at Calvin Seminary as well as working in the Calvin Research Center, gave a talk in the style of C.S. Lewis entitled "The threat posed by Calvinism to the Kingdom of Satan in the late Twentieth Century."

He challenged the group to keep working at the integration of faith and learning, especially in aesthetics, economics, science, and general culture.

Battles said at a welcoming ceremony for him last year that during the seven-year ordeal of translating Calvin's *Institutes*, one of the things which comforted him was "a vision of a place somewhere that still followed faithfully John Calvin." At Calvin College and Seminary, he said, he has found such a place.

After the keynote talk by Battles, the conferees took part in sectionals that focused on God and man in worship, in society, and in nature.

In the latter sectional, for example, Uko Zylstra of the biology department stressed: "Through Christ's redeeming power, Christians have the task and responsibility to remove the tension between nature and culture and thus to be busy restoring and maintaining the harmony and unity of creation."

SPECIAL FALL BOOK ISSUE ENCLOSED

Viewpoint

At the name of Jesus . . .

Luke. Joshua. Reuben. Miriam. Jennifer. Thousands of names are available for the newborn child. You can pick up copies of books on names in most stationary stores and most of them give mention of the name's meaning and root.

Such a book on names has also been produced which talks only about the various names of Jesus. We know Him as Jesus, God, the Son of Man, and a host of others. There is some intriguing information in that book, entitled *Jesus As They Saw Him.*

Did you know, for example, that the name "Jesus" appears almost 600 times in the Gospels? By comparison, it seems astonishing that in all four Gospels the expression "Jesus Christ" occurs only four times and "Lord Jesus" only twice.

When the writers of the Gospel thought about their Lord, the name "Jesus" automatically came to their minds. That name underlines the real humanity of our Lord. To us "Jesus" is a sacred name and we would term it almost blasphemy to give it to one of our children today. Yet, in New Testament times, Jesus was a common name.

What other names refer to Jesus? Here are some: Man, God, Son of David, Son of God, Son of Man, Messiah, Servant of God, The Good Shepherd, Saviour, Prophet, Divine Physician, King, Stone, Bridegroom. Bread of Life, Light of the World, Door, Vine, The Way, The Truth and The Life, Judge, Lamb, Scapegoat, Apostle, Forerunner, Surety, Mediator, High Priest, Beloved, Only, Chosen, The Amen, Head, Image of God, Alpha and Omega, The Beginning and The End, Christ of Creation, Firstborn of all Creation, Bright Morning Star, Lord, The Word.

Did you ever realize that there are so many different ways to mention our Lord? I didn't either. Each name of Jesus, every phrase in that long list just mentioned, is a testimony to His character. They all reflect sinlessness and yet they are all very human names. Each one of them could be a sermon and that sermon series would last a year!

When we refer to Jesus as the Bread of Life, especially in light of our discussion last week about world hunger, that name speaks volumes. When we think of each name we come to know a different aspect of Jesus. At the same time, when we utter the name "Jesus", we are also thinking of Him as Man, God, Son of David, etc.

"Jesus" means 50 different things each of them powerful and omnipotent, awesome yet human. When we sing that hymn: "At the name of Jesus, every knee shall bow, every tongue confess him King of glory now", then we know the significance of that name. "Jesus" means so much to us as Christians. His name is above all names.

And that is why our hearts should be pierced with a two-edged sword when we hear godless blasphemy on the streets or at work. When we hear the name of Jesus misused, then the Image of God is blasphemed.

Jesus as our Saviour took our sins with Him to the cross, as a Bridegroom He lovesHis church. There is absolutely no room for blasphemy in the mouths or ears of Christians, especially when it involves the name of Jesus.

Man of sorrows, what a name for the Son of God who came to take our blame. Halleluah, what a Saviour!

Keith Knight

NewsViews

Religious politician causes a stir

Quebec Liberal Leader Claude Ryan is bringing religion into politics in that province for the first time in 15 years. During a religious television program in mid-September, Ryan apparently said that he was "guided by the hand of God" in deciding to run for the Liberal leadership.

That statement sent cartoonists' pens to work which produced a number of God-Ryan sketches in leading provincial publications. Ryan's faith-commitment also brought laughter and ridicule from a number of opposition members in the Quebec Legislature.

Parti Quebecois members publicly ridiculed the man, stirring a religious controversy which may eventually see the downfall of the PQ and a victory for Ryan's Liberals.

There are signs that the incident may turn public attention to the whole question of moral values in contemporary Quebec — an area where Ryan has already indicated he would be glad to give battle.

Ryan appeared on the CBC program Man Alive and he admits that he was concerned at first that the public might "confuse his religious beliefs with his role as leader of the Quebec Liberal Party."

"But I said to myself", Ryan explained later, "that if a public figure refuses to bear witness to his faith, it seems to me that he contributes towards rendering religious values so secret that one day they'll end up meaning nothing."

That is quite a statement for a politician to make, let alone a provincial party leader. That statement should be framed and hanged in every office of every member of parliament, both provincial and federal.

Politics and religion *do* mix. As Ryan says, you must apply religious principles to the running of the province or country.

Once the initial hubbub dies down, Quebeckers will realize that maybe Ryan has something there.

There is a religious revival in Quebec. You hear about that over and over again. There may have been a tendency by the "new elite" to make fun of Mr. Ryan's statement but, in the long run, there are a lot of people who may get upset if they feel their beliefs are being turned to mockery.

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DateLine:TheWorld

Rev. Johan D. Tangelder — **Islam as a spiritual power [3]**

Islam is capturing the hearts and minds of youth in the West. The International Assembly of Muslim Youth, set up in Karachi in 1955, has been instrumental in founding the Federation of the Student's Islamic Societies in the U.K. and Eire, known as FOSIS, and also of the Muslim Student's Association (MSA) in the U.S. and Canada in 1967. These organizations meet every year to promote the spirit and teaching of the Quran.

We all know from our history books that since the Middle Ages there have been Muslims living in Europe in such countries as Albania, Greece, Rumania and Russia. What is not so well known is the fact that there is considerable increase of Muslims in Western Europe. Statistics report as many as 24 million Muslims in Europe today. However, it is difficult to ascertain the accuracy of this figure. But what points to a strong Muslim presence in Europe was the establishment of the Islamic Council of Europe in 1973, with its headquarters in London.

Since I cannot trace in a few articles the spread of Islam in each West-European country, I will limit myself to Holland and England. In Holland, the majority of the Muslims have come from Malaysia and Indonesia. Many visitors in Holland are acquainted with the many excellent Indonesian restaurants you can find in every city. There is a move under way to accept Islam as one of the official religions. This would mean that the Dutch government must make proper religious instruction available by Muslim teachers and give Muslims their religious holidays.

In Great Britain there are well over one million Muslims today. Most have come from such Commonwealth nations as Pakistan and India. The education of the children in the Islam faith has become a concern for parents. A large number of communities have ad hoc classes organized by parents to teach the children in the Quran and lead in prayers. The union of Muslim Organizations of the U.K. and Eire has been negotiating with the British ministry of education to provide arrangements for education in the Islam faith for all Muslim children on the same basis that Christian instruction is given. It is reported that the government will meet their wishes.

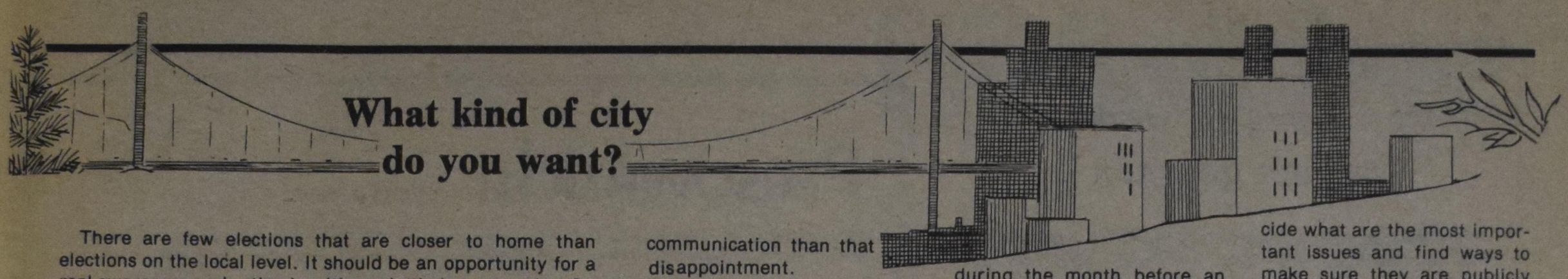
The scope of Islam growth in England is demonstrated by the new mosques that are being built. Last year a $7 million mosque was dedicated in Regents Park, London. Most of the funds came from Saudi Arabia, but nearly every Islam nation was involved in the building program.

In a previous article we already noted the spread of Islam in Canada. Let us now take a brief look at the Islam presence in the U.S.

The estimated number of Muslims in the U.S. is more than one million. Some even claim more than two million members and others say that the growth of Isam has been 400% in the past 10 years. Whatever the case, Islam has spread rapidly in the U.S. Many Muslims are recent immigrants, military personnel from the Middle East receiving their training on U.S. bases, and students of course. Iranian students form the first or second largest category of foreign students, upwards to 15,000. Other oil rich nations have also sent thousands of students for studies in the U.S. (What a mission opportunity for our university chaplains!) Islam is not just growing through immigration, the presence of Arabian students and businessmen! It is making converts in the U.S., and not just a few, as in Western Europe and in Canada. Thousands are won to Islam, mainly among the black Americans. Some public figures have become Muslim. A well known convert is the world heavy weight champion Mohammed Ali. In Muslim student associations and in many mosques, some negro converts can be found. "I've listened to the testimonies of these converts," says Dr. R. Max Kershaw of the International Students, Inc., "Usually they are from Christian backgrounds. Almost always the black will recount his attraction to Islam because of the absence of racial prejudice as contrasted with Christian circles. They are usually well educated and quite able in witnessing of their new-found faith to others, especially other blacks. One such black in Denver with whom I have been talking is a leader in the local mosque. He has written two books that are quite well done."

Islam missions do not lack funds. Arab governments support the Muslim Information Service in Washington, D.C., literature, the building of mosques and so on. The capital for the motion picture "Muhammed, the Messenger of God" came from Arab countries. The petro-dollar is used liberally for the propagation of the Islam faith in the West.

We have looked at the spread of Islam and the threat it poses to the Christian faith. In the next article, we will discuss the question, "Who is a Muslim?"



What kind of city do you want?

There are few elections that are closer to home than elections on the local level. It should be an opportunity for a real awareness and action by citizens in their community. On November 13, voters in Ontario will be asked to vote for aldermen, mayors, and members of the Board of Education.

We thought we would put together a list of the kind of thing you as an individual or as a group could do. You don't have to do them all — simply commit yourself to doing one of them and then get others to do some of the others.

Maybe you can come up with better suggestions or questions to use. We hope so. But let's give it a try and share some of the results with us.

Ben Vandezande
Politics Editor

What can we do?

The following are suggestions for action, for people who have a municipal/regional election in their province.

What can I do?

Municipal elections can be enjoyable. There are few big political parties involved and the issues are close at hand. One person can easily affect the results and the results will directly affect him. Yet fewer people vote in municipal elections than any other — all the more reason for you to do so!

The typical pre-election activities present a good opportunity to make a positive contribution to your city as well as deciding on your vote.

1. House Meetings in Your Ward:

The idea of this kind of meeting is to invite the candidate or candidates for your ward into your home for a one hour discussion. The meetings should be kept to one hour and extended only on the agreement of the candidate(s). The candidate could meet a lot more people in the time he is with you than simply meeting the 10-12 people you have gathered together. Also, most candidates like to go door-knocking from 6:00 - 9:00, so it might be best to schedule your meeting for 9:00 or 9:30. If the candidate is open to another time, so much the better.

Try to get the discussion to focus on some more basic principles that the candidate will apply to his action. Be sure to follow up his/her answers so that the answers are specific.

2. All Candidates Forums:

Attend an all-candidates forum. If you have a choice, choose one where a small crowd is expected so there will be opportunity to ask questions, or choose one in an area where a key issue is taking place so the candidates are forced to address the important questions.

If there are not many forums scheduled, arrange for your own community group or neighbourhood to sponsor a forum. All candidates are looking for places to present their case. When inviting candidates, give them an accurate picture of what is expected of them and provide a fair opportunity for each of them. Be courteous and friendly, and stick to the proposed time frame. Remember that this first contact will form a basis for your future contact with those elected.

3. Support a Candidate:

Be prepared to offer some form of support to local candidates whose positions you can support. A good candidate cannot win on good positions alone; often the best candidates have the fewest resources so they need assistance in distributing brochures, etc. There are many bitter persons who took a less popular but more just stand and then did not get the support of the people who should have supported them, because they were busy elsewhere. There is no worse basis for future communication than that disappointment.

4. Checking on Promises:

Examine the past voting record of incumbents and compare that with campaign promises. Hold them publicly accountable for their record; again that is a basis for on-going communication for those elected as well. Find out independently what their past involvements have been. Take note of who is supporting whom and why? In days of easy promises, a candidate's friends may be the best indication of where his real loyalties are.

In conversations with campaign workers, try to find out why they are supporting their candidate; that may be a good indication of his true motives.

Develop a healthy scepticism toward campaign tactics. Watch if a candidate answers questions the same way in different audiences. Be suspicious of prepared media presentations; but listen to a candidate's performance on an open-line show or with an interviewer whose reputation you can trust.

5. Write a Letter:

If there is an important question in your area, one which will reveal a candidate's basic commitments, ask each candidate for their stand by letter and publicize the results.

Also, follow the local media during the month before an election. Clip out or make notes on anything your candidate says or hands out to describe his position.

6. Follow-Up:

Involvement must be an ongoing thing, if it is to have much credibility at the next election. Maybe this is a good opportunity to form neighbourhood associations to pursue community problems which are arroused in the election; after all, the municipal continuing dialogue when you congratulate the winners. Good candidates need support and feed-back from the people on a continuing basis.

Take note of important citizen action campaigns in your area, and support them whenever possible. Even if they are involved in one issue only, they will be open to discussing positions with you.

7. Raise the Issues:

Perhaps more important than determining your own choice (and a factor in it) or supporting a good candidate is the contribution you can make to setting the issues in a campaign. This will benefit the city, regardless who wins. Candidates will pick safe or popular issues. The media will pick the sensational ones to make lively news. Public groups can determine the really important ones.

Early in the campaign, decide what are the most important issues and find ways to make sure they are publicly debated. A position paper publicly distributed and personally given to each candidate can be one means. Every candidate reads the letters to the editor in the local newspaper to see what issues people are talking about, so use that inexpensive means. Maybe there are media representatives with whom you can discuss the important issues, so they are asked in interviews.

Share your own positions with candidates, campaign workers (they are a good audience because they are often beginners in political arena), and neighbours. Election talk can be an excellent bridge for witnessing to neighbours. Your own credo is as important as who you support, so think through your own responses to important questions, preferably in discussion with fellow Christians.

These suggestions were prepared by Kathy Vander Grift and Ben Vandezande.

Let us know

If you have been active in the coming election campaign then let us know. Already one candidate for Mayor from Reformed background has written. Why not share with us how you got involved so that we can share that with others.

What can we say?

Every election provides opportunities for questions. Carefully worded questions can accomplish a great deal. The questions should be short and not so general that they can be answered in cliches. Specific questions should be phrased in such a way that the answer will reveal how the candidate will vote on other issues as well.

For example, instead of asking, "Do you support a particular project?", ask "on what basis, or under what conditions, would you support the project?" Then you will get an indication of how the candidate makes decisions and how much he knows about the background to issues. Decide what you want to find out with the question and then design your question so that that cannot be avoided. Follow up a question with a request for clarification of cliches, e.g. What do you mean by citizen participation or better transportation? This may be more important than asking another question.

The following is a list of the *kind* of questions you could ask. You can improve them, add to them by naming specifics and most importantly, follow up the questions when you ask them.

General questions:

1. Would your political task be mainly a local representative or a regional legislator?
2. Why are you running for public office?
3. What criteria or values would guide your decisions?

Questions on city growth:

1a. What criteria should shape the manner and direction of growth (in a regional context)?
b. Should it be encouraged (discouraged)? By what means?
c. How can the agricultural sector of the local economy be protected in the face of city growth?

Questions on transportation:

1. How would you encourage a more balanced approach for transportation, ie. car, bus, bike? For example, by eliminating parking on a street going downtown, bicycle lanes could be created cheaply and would stand out clearly. Would you favour such action and others similar to it to promote bicycle use as a serious, safe means of creating a more balanced urban transportation pattern?
2. Would you discourage long-term parking in the downtown area through prohibitive parking rates also to encourage bus and car pools?
3. Do you support the handicapped people's request for the right to use city buses? How can this be accomplished?

Questions on Housing and Neighbourhoods:

1. What mix in types and costs of homes would you like to see?
2. What could the city do to keep down housing costs in terms of impost fees, land-banking, land-leasing and the planning process?
3. There is a shortage of rental housing in St. Catharines. How can the city encourage a better supply of rental housing for lower income groups?
4. If there was a general feeling in your ward to maintain low density residential areas but the city and regional feeling was for higher densities how would you vote on density issues?

Questions on central business district [downtown]:

1. What do you feel is the biggest priority in working to preserve or restore the heritage and character of downtown?
2. Should the city require the eventual restoration of all older buildings to their original character with possible tax support or incentives to achieve it? Should new buildings be in character and in harmony with the surrounding buildings?
3. Do you feel that the many neighbourhood and regional shopping plazas have a detrimental effect on the central business district and if so should they be discouraged?

Questions on wider community concerns:

1. How can people be encouraged to accept civic and neighbourhood responsibility?
2. Would you favour the addition of more direct community representation in municipal decision making, such as members of task forces or committees?
3. In the face of budget restraints, what services are essential to give priority to, particularly in the area of social services?
4. What do you feel should be the priorities in a policy for new industry for (city's name)?

These questions were prepared by Ernie Pierik, Henk De Zoete, Stephanie Baker-Collins and Kathy Vander Grift.

Oorsprong en werking van het geweten

U hebt waarschijnlijk weleens gehoord van Ashasverus, de wandelende Jood. Toen de Heer Jezus op de Smartenweg onder zijn kruis bezweek, en ging zitten op de stoep van het huis van deze rijke farizeer, joeg hij Christus weg, terwijl hij uitriep: ga heen, gij vervloekte, op de drempel van mijn huis zul je niet rusten. Volgens de legende stond Jezus toen op, en zei: Ik ga wel weg, maar u zult nergens weer rust vinden. Vanaf dat ogenblik werd zijn leven vergald door onrust, en hoewel hij op allerlei manieren trachtte te sterven, het lukte nimmer. Zijn verontrust geweten deed hem rusteloos ronddwalen, maar hij vond geen rust, geen vrede.

Het is natuurlijk een legende, maar zij laat u wel zien de grote macht van het geweten. Er zijn allerlei voorbeelden te geven om u te laten zien dat het geweten grote macht heeft. Shakespeare laat het u zien in het leven van de moeder van Hamlet. Dostojewski beschijft in 'Schuld en Boete' de figuur van Raskolnikof wiens geweten hem niet met rust laat. De Bijbel laat die macht van het geweten zien in het leven van Kain. De vraag 'wat is het geweten' heeft in de loop der geschiedenis al heel wat mensen bezig gehouden. Het geweten werkt.

Direkt na de zondeval werkt het geweten bij Adam. Je zou kunnen zeggen dat Adam voor de zondeval met waardigheid was bekleed. Hij leefde in volkomen overeenstemming met de wil van God. Hij kende voor de zondeval geen schaamte en geen gewetenswroeging. Na de zondeval is Adam's waardigheid als de kroon van de schepping, weg, verdwenen. En hij ervaart schaamte en gewetenswroeging. Hij heeft door zijn zonde de orde en de harmonie verbroken. Zijn geweten spreekt luid!

Er zijn van het geweten al heel wat definities gegeven. Laten we maar met Calvijn beginnen, hij zegt: ''het geweten is het besef, dat de mens stelt voor Gods oordeel.'' Het is dus een zelfbeoordeling van de mens. Meestal is het een afkeurend vonnis. We spreken dan van een kwaad geweten! De Bijbel spreekt ook van een goed geweten, een rein geweten, een geweten dat getuigt, dat de verhouding tegenover Gods wet goed, zuiver is. Geweten is op verschillende wijzen omschreven b.v. als een medeweten, een bewustzijn van, besef van, gevoel van. Berkouwer schrijft dan: en als we nagaan, waarop dit bewustzijn van of gevoel van betrekking heeft, dan treft het ons, dat in de Schrift 'geweten' meermalen voorkomt als een 'goed' geweten.

Schippers geeft een lange definitie van het geweten, en schrijft: ''het geweten is een werkzaamheid van het mens-zijn, welke samenhangt met de behoefte van de mens, om rekenschap te geven van zijn daden en bij zijn verantwoordelijk gesteld worden een eigen, zijn zelfrespect niet aantastende benadering te hebben van het hem, anderen en de samenleving bindende normenstelsel.'' Hij merkt dan verder op ''dat het geweten zich dientengevolge te meer zal laten gelden naarmate in een cultuurgeheel de accenten zwaarder komen te liggen op vrijheid, zelfsrespect, individualiteit tegenover collectiviteit.''

Hoe komt een mens aan zijn geweten? De moderne wetenschap, die zich ook laat gelden in de moderne literatuur, ziet het geweten als een functie van de mens die ontstaan is uit de goedkeuring en afkeuring van de gedragingen van een kind door zijn ouders. Het geweten wordt in dit geval van buitenaf gevormd, door de omgeving. We kunnen hierin de moderne wetenschap echter niet volgen. We zitten immers direkt met de grote moeilijkheid als we de vraag stellen: hoe kon dan Adam's geweten direkt gaan spreken toen hij gezondigd had, zodat hij op vlucht sloeg voor God? Adam moet toch als hij voor de zondeval nog geen geweten had op zijn minst een gewetensaanleg hebben gehad. Hij moet met die gewetensaanleg door God zijn geschapen. Bij de zondeval werd die gewetensaanleg tot werkelijkheid.

Misschien kan het ook zo gezegd worden dat God de mens met ''het geweten'' heeft geschapen. Dat geweten was in Adam's geval voor de zondeval dus steeds een goed, een rein geweten. Het getuigde in hem dat hij op de rechte weg was. Bij de zondeval sprak het echter op een geheel andere wijze.

Ieder mens heeft een geweten. Iemand kan gewetenloos worden, maar niemand wordt gewetenloos geboren. En toch zijn niet alle gewetens gelijk. De opvoeding, het milieu waarin men leeft heeft daar veel mee te maken.

J. VanHarmelen

PERSOVERZICHT

by Carl D. Tuyl

•Governor-General Jules Leger, las waarschijnlijk voor de laatste keer de Troonrede. De rede bevatte de volgende punten onder anderen: er komt weer een voorstel om de grondwet te herzien, de regering zal meer informatie beschikbaar stellen voor publikatie, er zal nadruk worden gelegd op industriele ontwikkeling, en de regering zal proberen om Alberta de voorgenomen opslag van $1.00 per barrel olie uit het hoofd te praten.

•Premier Levesque kondige aan dat het komende referendum niet zal vragen voor onafhankelijkheid maar voor soevereiniteit-associatie. In een rede voor het provinciale Parlement van Quebec omschreef Levesque dat begrip. Het bevat de mogelijkheid tot ekonomiese en militaire samenwerking. In de voorgestelde soevereiniteit-associatie Quebec and Canada zouden geen bewaakte grens hebben, een gemeenschappelijke buiten landse politiek, centrale bank, munt en militaire co-operatie.

•Het Bureau voor de Statistiek bracht ook de tongen weer in beweging. Werkeloosheid was in September 8½ procent hetgeen betekende dat er 854.000 mensen in Canada zonder werk waren. Het vreugdevolle en grotendeels onverwachtte nieuws was dat er een daling had plaats gevonden in de kosten van het gemiddeld levensmiddelen pakket. Dat betekende dat de inflatie snelheid naar beneden ging. De inflatie snelheid daalde dan ook van 9.4 procent in Augustus tot 8.6 procent in September. Om U enig idee te geven hoe de inflatie ons leven heeft beinvloed vermeld ik het feit dat de koopkracht van de dollar uit het jaar 1971 nu 56 cent bedraagd.

•Na de zware gevechten en hevige bombardementen van de laatste week kwam er een nogal fragiele wapenstilstand in Beiroet. Het is intussen gebleken dat de eerste berichten omtrent het aantal slachtoffers onder de burgerbevolking nogal overdreven was. Het Rode Kruis schat het aantal gedoden nu op 400. Erg genoeg maar minder dan de helft van de eerdere schatting.

•Rhodesia kondigde aan dat in dat land alle rassen-diskiriminatie zal eindigen. Het hielp echter prime-minister Smith niet in zijn poging om President Carter te ontmoeten. Smith was in Washington op uitnodiging van sommige senators.

•President Carter is van plan om deel to nemen aan de opening van de vredesonderhandelingen tussen Egypte en Israel die van de week in Washington zullen beginnen.

•En waarschijnlijk wat aangemoedigd door al de stakingen die of aan de gang of in overleg zijn, heeft de hele politie macht in de stad Newcastle N.B. er maar het beiltje bij neergelegd. De politie staakt omdat ze zich niet met de keus van een nieuwe baas konden verenigen.

DE VOLGENDE VERKIEZING ...

voor gemeenteraden en schoolbesturen zullen dit jaar 3 weken vroeger zijn. Zij zullen plaats vinden door geheel Ontario op maandag, 13 november 1978.

Deze vroege datum betekent dat de tijd die beschikbaar is voor de telling en de voorbereidingen van de voorafgaande lijst van kiezers korter is dan in het verleden. Ook de toegestane tijd voor de Gemeente-secretaris die de lijst corrigeert is ingekort.

Om er zeker van te zijn dat u uw stem op 13 november op de juiste stemlijst zult uitbrengen moet u de voorlopige lijst van kiezers controleren die de gemeente secretaris binnenkort zal ophangen. Kijk in de krant naar de advertentie die u meedeelt waar en wanneer de lijst aanwezig zal zijn voor de correcties.

Begunstigers van de Seperate Schools moeten de lijst ook afchecken. De wijze waarop uw naam vermeld wordt bepaalt niet alleen op welke vertrouwensmensen van de school u kunt stemmen maar het kan ook van invloed zijn op de richting van het onderwijs-gedeelte van uw property tax in 1979.

De gemeente-secretaris heeft een lijst van mensen die benoemd zijn om de schoolbelastingen te verdelen en deze lijst kan worden gecorrigeerd tot vrijdag 27 october 1978. Er zal een advertentie in uw krant verschijnen waar in staat waar en wanneer de lijst geinspecteerd kan worden.

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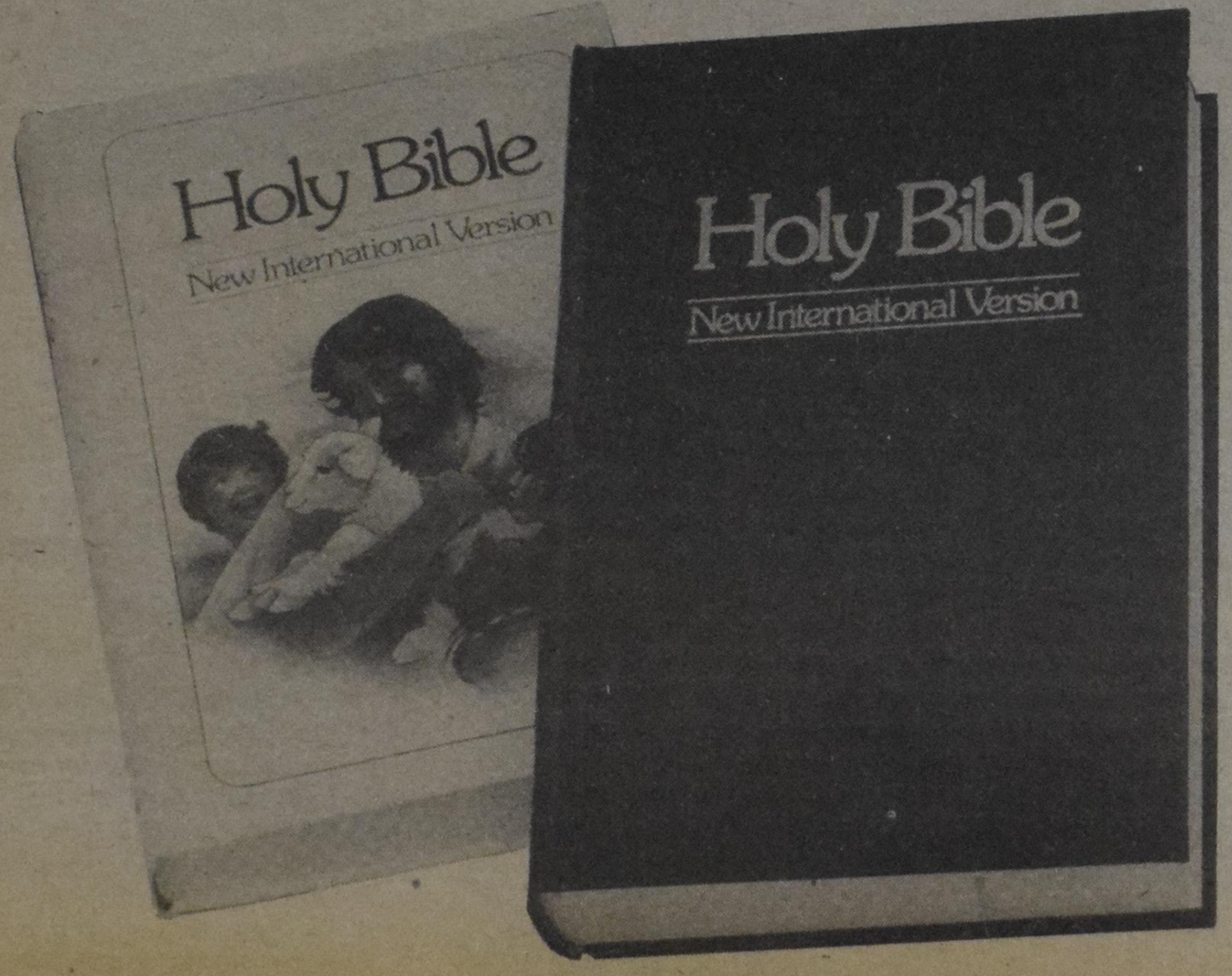
CALVINIST CONTACT

Fall Book Issue 1978

OCTOBER 20, 1978

The remarkable appearance of a new Bible, the N.I.V.



by Dr. Richard N. Longenecker

On the evening of September 30 the dedication of the complete New International Version (NIV) of the Bible took place in New York City at a large dinner meeting in the Americana Hotel. The service of dedication culminated nearly two decades of planning and twelve years of intensive work by over 100 biblical scholars from five different English-speaking countries, together with many other linguists, stylists and critics. Copies of the NIV Bible containing both Old and New Testaments are planned to appear in bookstores throughout North America and the Commonwealth beginning October 30th.

In the late 1950's three North American church bodies became particularly concerned regarding the quality and usability of the current spate of Bible translations, and appoint their own separate committees to investigate the situation. The Christian Reformed Church was concerned principally to see a common Bible employed in worship and catechism; the National Association of Evangelicals had interests in a common Bible for ecumenical purposes; and the New York International Bible Society was desirous of such for missionary and evangelistic reasons.

In 1963 a meeting was arranged in Chicago between the committees of the Christian Reformed Church and the National Association of Evangelicals, at which representatives of the New York International Bible Society were also present to discuss the merits of the then existing translations of the Bible and the possible need for a new translation that would meet the needs felt by the bodies concerned. After considerable discussion at that meeting and following, it was concluded in 1965 that a new translation was urgently needed. A fifteen-member executive Committee on Bible Translation was appointed to oversee the work under the financial sponsorship of the New York International Bible Society. Dr. Edwin H. Palmer, a leading Christian Reformed minister and scholar, was named Executive Secretary to coordinate the project, and the actual work of translation began in earnest in 1967.

The goal of the Committee on Bible Translation was to produce an English translation of the Bible that would be accurate, clear, dignified and idiomatic—suitable for public reading as well as private devotion, for study and memorization as well as evangelism. Such a goal required that the translation be true to the original texts without being literalistic, readable without being paraphrastic, able to be employed in worship without being stuffy, and able to speak to the man on the street without being trite. Furthermore, the Committee on Bible Translation sought to ensure respect for and faithfulness to the text by requiring that its translators and editors held to a high view of Scripture: "the Bible alone, in its entirety, is the Word of God written and is therefore inerrant in the autographs."

The process followed was to set up some twenty translation teams of five members each, whose task it was to do the original translation of the various portions assigned. Then the respective translations moved on to an Intermediate Editorial Committee which checked for faithfulness to the original and quality of English style. After that the various portions were let out to various linguistic specialists and English stylists unrelated organizationally to the translation endeavour for their observations and comments, and then these portions were sent to a General Editorial Committee for further review. Finally, the translations were gone over again by the Committee on Bible Translation, which met in extended sessions over the space of ten years and which went over every word of the proposed final translation at the rate of about one and one-half chapters per day.

The task has been an enormous undertaking, more broadly based in its scholarship and more expensive than anything of its kind before. And with such a spectrum of scholarly expertise (linguists, stylists, critics, for example) and such a diversity of confessional stances (such as Anglican, Baptist, Christian Reformed, Lutheran, Mennonite, Methodist, Nazarene, Plymouth Brethren, Presbyterian), discussion among the translators and in the committees was often, to put it most judiciously, fervent. Nevertheless, despite the human frailities that surface wherever men and women of strong opinions meet in common cause, the united testimony of all who have worked on the NIV translation of the Bible seems to be that the tensions proved to be creative and that throughout the project there has been a sense of God's providential working.

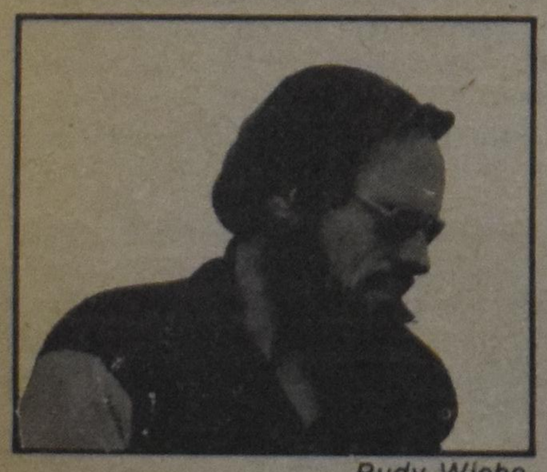
As the Committee on Bible Transla-

Continued on page 2

Rudy Wiebe: Canadian prophet

by Mel Huizinga

"Modern man has become so trivialized, he can only see his own innards. A writer has to help people overcome their own smallness." These words of



Rudy Wiebe

Rudy Wiebe, quoted in a recent article in *MacLean's* sums up for me Rudy Wiebe's view of the writer, the Christian, the Canadian — a prophetic statement of the Christian writer's task in a secular age. Wiebe has succeeded marvelously in so far as he has helped me overcome some of my smallness.

Rudy Wiebe contends that he stands in that great tradition of writing which explores the spiritual and moral complexity of man. He is scornful of those whose interests never go beyond their own appetites and sensualities. "In the Post-Freudian world, matters of the spirit have been neglected for matters of the viscera," he writes.

Wiebe was born in Saskatchewan in 1934. This land and the Mennonite community in which he grew up became the subjects of his first novel, *Peace Shall Destroy Many* (1962). This sensitively written story explores the problems confronting an isolated Mennonite community. The tension rises and erupts as the community strives to maintain traditional values in the face of external pressure (World War II) and internal forces (spiritual questing). The novel is violent and moving, philosophical and down-to-earth, realistic and symbolic. The honesty with which Wiebe explores his heritage combined with his love for the land and the people makes this a moving novel.

Within the Mennonite community the novel aroused outrage, so that Wiebe had to resign as editor of the *Mennonite Brethren Herald.*

Rudy Wiebe's rootedness in the Mennonite community is the strength of *The Blue Mountains of China.* This book is the epic novel of the Mennonite people. It's story spaces 100 years and four continents. Yet the ending of the book provides an artistically satisfying unity in the unlikely gathering of the spiritual heritage of the Mennonite people.

Even though *The Blue Mountains of China* records the actual experience of people, it is not a historical novel in the traditional sense. It is rather an unfolding of the spiritual strivings of men and women who know what they believe. Through the author's skill we see that every person possessing spiritual strength is an "extra-ordinary" person.

The second major area of Wiebe's writing has been the Canadian West. *First and Vital Candle* is the most believable conversion story I have read. Abe Ross, a strongly moral man trying to escape the Old Testament harshness of a bygone Presbyterian-

Continued on page 2

Rudy Wiebe: Canadian prophet

Continued from page 1

ism, searches for the meaning of life. The setting contrasts the slick superficial white society in Winnipeg and the dark primitive society of North-Western Ontario. This contrast extends to the differences in the nature (spirituality? being?) of the white man and the Indian. Wiebe begins to show his deep awareness of the pervasiveness of the Indian and Eskimo view of a unified reality. This contrasts sharply with the white man's shallow catagorized religion.

Wiebe develops the view of the nature of white and Indian view of reality in *The Temptations of Big Bear*. This novel is a profound Christian statement on the meaning of Romans 1:19,20. He explores the richness and complexity of the Indian culture in an evocative way. The writing is skillful. The symbolism is rich. The ritual is enthralling. Chief Big Bear is a mighty prophet re-affirming his faith in the face of the idols of the white man's bureaucratic machinations. But both Indian and white are trapped by the idols of their own making and both lose their essential humanity. However, Big Bear still reaffirms his faith in spite of absurdity which entraps him and his people.

Rudy Wiebe is a Canadian writer exploring concepts vital to our understanding of our nation. Moreover he is an uncompromising Christian writer who deserves to be read and discussed. In his novels, short stories, and plays, he presents the power of the spirit in a spiritless age. He has caught that unifying vision of reality which cuts through many of our secular catagories of work and play, sacred and secular, God's and Caesar's.

Mr. Mel Huizinga is principal of Edmonton Christian High School.

The appearance of the N.I.V.

Continued from page 1

tion finished its revision of the New Testament after ten weeks in Martinsmoos, West Germany, in August of 1972, the members of the committee broke out in a spontaneous rendition of the doxology "Praise God From Whom All Blessings Flow." On the mundane psychological level, of course, the hymn was an expression of physical and mental relief after a strenuous summer's work. More particularly, however, with tears in many an eye, it was a heartfelt response of praise to God whose directing presence has been experienced throughout all the past years in the translation and a recognition that in the final analysis what had been accomplished was attributable entirely to God. And it is with that self-same consciousness that the Committee on Bible Translation joins the completed Old Testament translation to that of the New, believing that through fallible and faltering human instruments God by his Spirit has again brought forth for our day a translation of his inscripturated Word that will be for the benefit of his people and the advance of his gospel.

Richard N. Longenecker, B.A., M.A., Ph.D. is Professor of New Testament, at Wycliffe College, University of Toronto, and member of the Committee on Bible Translation, NIV. He is also Member of the Board of Curators, Institute for Christian Studies, Toronto, Ontario.

And he had compassion on them

THE CHRISTIAN AND WORLD HUNGER

A Book

A Task Force on World Hunger recently served the Christian Reformed Church with a remarkable, challenging report. It calls the church to a new awareness of world hunger, to a change of mental attitude toward material things, and to a concern for the poor that reflects our Lord's compassion. That report has been published in an inspiring, illustrated, readable book designed for use by Reformed groups. It is now available from the Education Department ($1.95).

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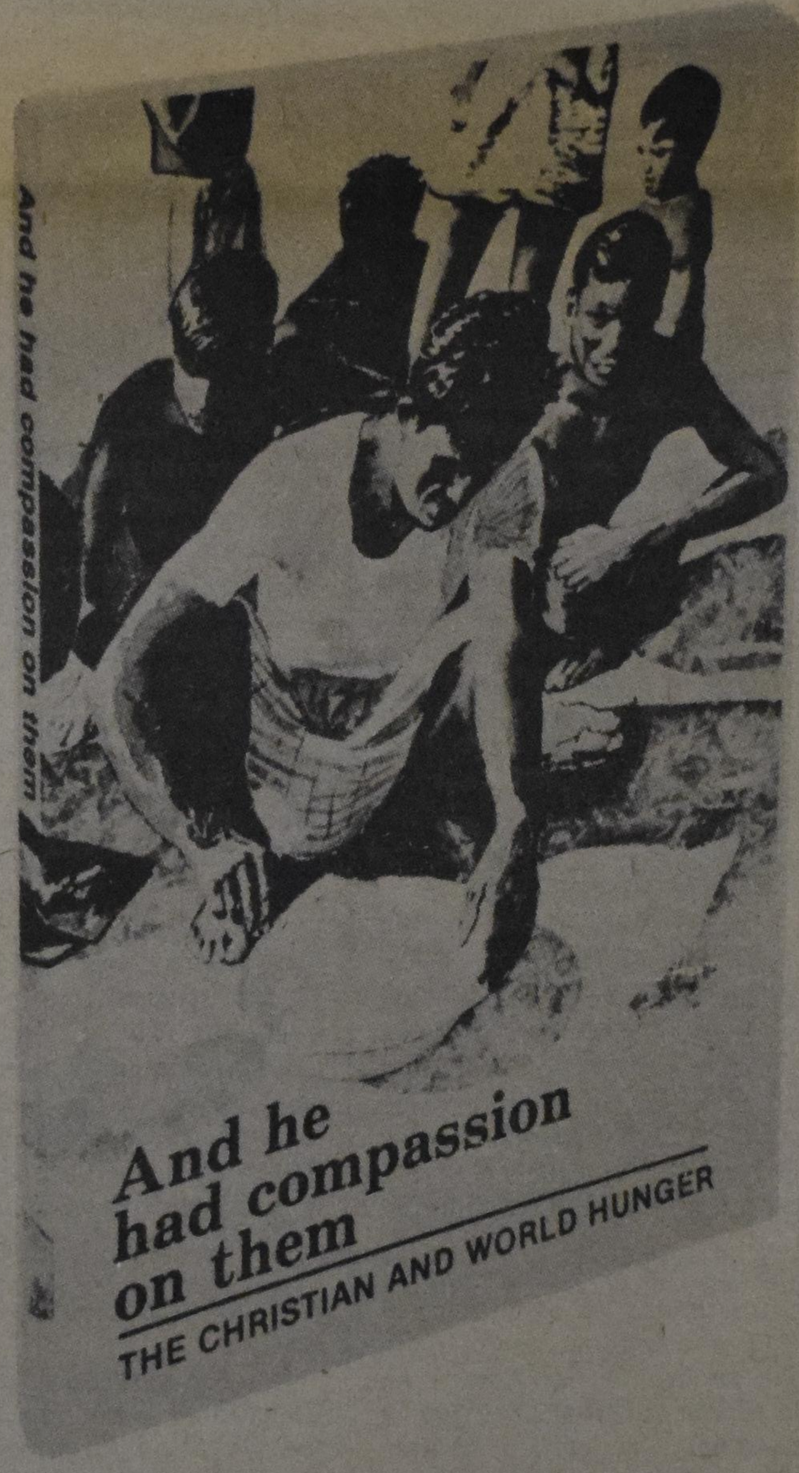
And he had compassion on them is not only a textbook, but also a valuable course for church study groups. Each of the eight chapters includes suggestions for study and discussion.

But the course doesn't stop there. It's designed to motivate people to move from study to action. The eight sessions will help study/action groups develop a concrete program for their church, a positive response to the crying needs of the world's hungry people.

A Vision

- to develop a concrete program to feed the hungry
- to observe a day of prayer and fasting for the spiritually and physically starved
- to pledge one percent of our income for world hunger
- to adopt a more modest Christian life-style
- to promote justice in our vocations and societies
- to train a corps of hunger coordinators
- to select part of a hungry country as our own special responsibility



"As a people redeemed by Christ, we know that to feed only the body is to leave unfed the starving spirit. We further affirm that to feed only the spirit while the body cries out in pain and hunger is sheer hypocrisy. Therefore, the people of God, of all people should be the first to respond to the plight of the world's hungry with a compassion that breaks all barriers."

And he had compassion on them

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Runner Festschrift announced

Professor H. Evan Runner will be honoured by a Festschrift containing sixteen articles by persons who studied philosophy under his direction at Calvin College. The plan for this publication was announced at Runners's sixtieth birthday, in 1976, when he had also completed twenty-five years of teaching at Calvin.

Professor Runner has made significant contributions to the development of a reformational perspective in North america. He challenged each new generation with the claims of Jesus Christ as the basis for an inner reformation of philosophy and science. He articulated a radically biblical critique of our pragmatic society a full decade before the counterculture of the sixties. He pointed to Christian communal action as an avenue of regaining cultural presence on the part of Christians. His leadership laid the foundations for the Institute for Christian Studies in Toronto. His publications pointed the way of Christian discipleship, of hearing and doing, in a critical phase of western culture.

Hearing and Doing: Philosophical Essays Dedicated to H. Evan Runner will be published early in 1979 by Wedge Publishing Foundation (229 College Street, Toronto, Canada M5T 1R4).

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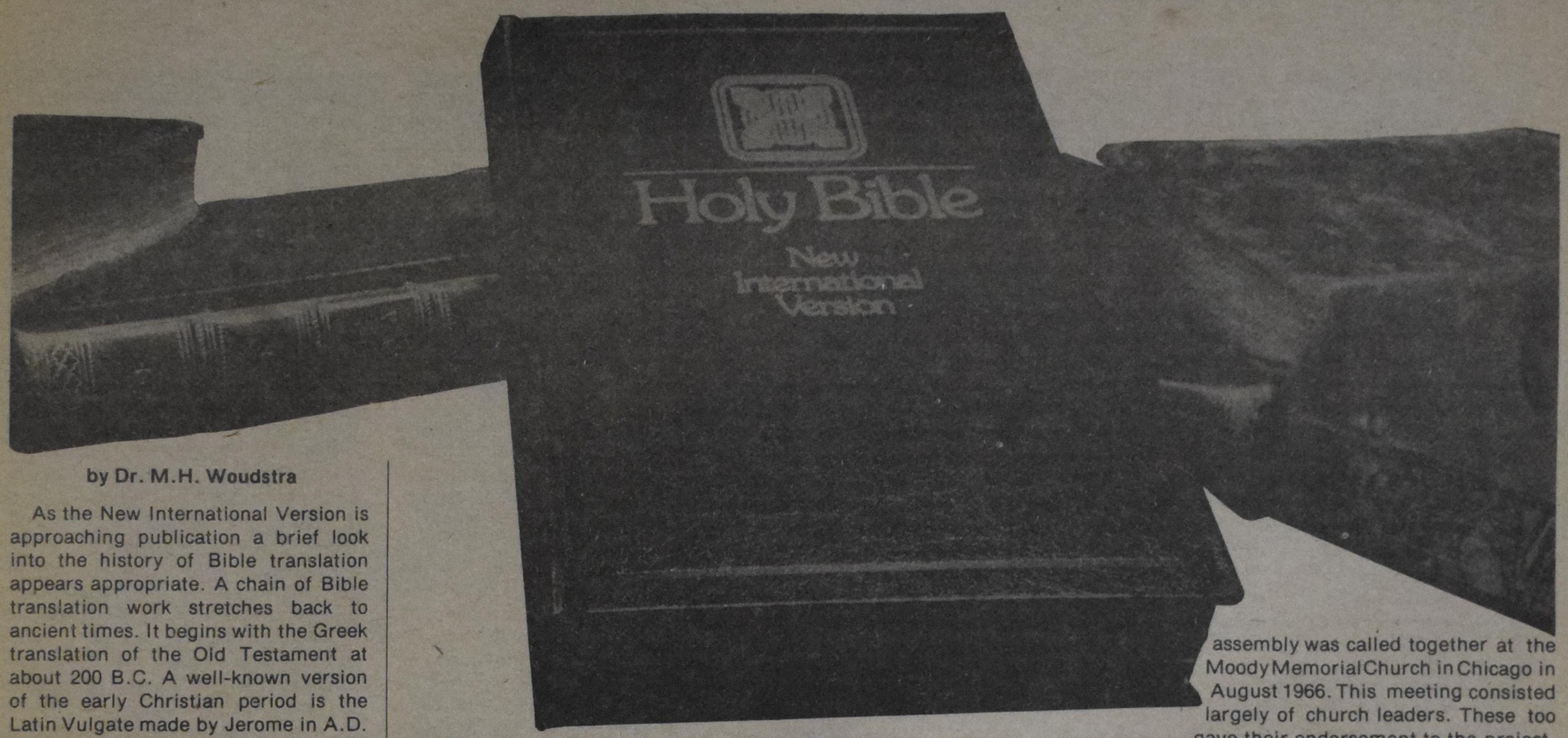
The N.I.V. in the history of Bible translations



by Dr. M.H. Woudstra

As the New International Version is approaching publication a brief look into the history of Bible translation appears appropriate. A chain of Bible translation work stretches back to ancient times. It begins with the Greek translation of the Old Testament at about 200 B.C. A well-known version of the early Christian period is the Latin Vulgate made by Jerome in A.D. 405.

English translation work goes back to the 8th century A.D., when certain portions of the Bible were put into Anglo-saxon. At the end of the fourteenth century John Wycliffe translated the Bible from Latin into English. The church leaders were not happy when he did so. He was called a "pestilent fellow and a son of the serpent." Wycliffe had been critical of the Pope.

Three things happened soon after Wycliffe. The art of printing was invented. The Renaissance gave access to the original languages in which the Bible was written. And the Protestant Reformation made it its aim to make the Bible available to all who wanted to read it.

The first English translation after the Reformation was made by William Tyndale (1525). Tyndale had to flee from England to the continent, but his Bibles were smuggled back to England. Eventually, however, he had to pay for his courage with his life. He was put to death by strangling and his body was burned. His last words were: "O Lord, open the King of England's eyes."

Following Tyndale's version there were the Miles Coverdale Bible (1535) and the Matthew's Bible (1537). The first authorized version was made upon order of King Henry VIII, whose eyes had been "opened," and who commissioned what came to be known as the Great Bible (1539). The work was done largely by Coverdale and use was made of the earlier versions. In 1560 some English refugees in Geneva produced the Geneva Bible. This was the Bible the Pilgrim Fathers took with them to the New World, although at that time the King James Version had already been made. A second authorized version was made at the bequest of Queen Elizabeth in 1568. It was called the Bishops' Bible. The Roman Catholics then began a version of their own. Its first part was published in 1580. This version is known as the Rheims-Douay version.

The many Bible translations mentioned prepared the ground for the appearance of the King James version. It, too, was an authorized version. Published in 1611 it made use of the work of its predecessors and in the course of time began to enjoy great popularity. Its style has been justly praised. Today some of its expressions sound quaint to the modern ear. (Examples were given by Professor Zinkand in an article reprinted in *Calvinist Contact* of September 1, 1978.)

Since the publication of the King James Version many other revisions and new translations have appeared. Well known but not widely used was the American Standard Version, preceded by the English Revised Version (1881-1901). Other versions are the American Translation by Smith and Goodspeed (1923) and the translation by James Moffatt (1922).

The recent period, not unlike the period preceding the King James Version, has also witnessed the production of a number of new Bible translations. Of these the following are here mentioned: The Berkeley Version (1945-59); the Revised Standard Version (1952); the Jerusalem Bible, a Roman Catholic version (1966); the New American Standard Bible (c. 1968); the New English Bible (1970), and the New American Bible (1970).

The origins of the New International Version lie in a proposal made to the synod of the Christian Reformed Church in 1956. In this proposal the Christian Reformed Church was requested to join with other churches in the sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people. This proposal was placed in the hands of a committee for consideration and advice. The committee consisted of the Old and New Testament professors who were teaching at Calvin Seminary at that time: Professors H. Schultze, R. Stob, M. Wyngaarden, and the undersigned. This committee began to see the need for a new translation and sought to find out, by means of questionnaires sent to a variety of other churches and groups, whether other denominations felt likewise. The committee also prepared a set of principles and considerations to be used for the work of Bible translation.

In the meantime, the National Association of Evangelicals had set up a similar committee. The two committees began to correspond and some joint meetings were held, one in 1962, on the campus of Calvin Seminary, and the second one in Nyack, N.Y., in 1964. The Nyack meeting issued a call, co-sponsored by a number of Christian scholars and church leaders, for a meeting of scholars to be held at Trinity Christian College, Palos Heights, Ill., in August 1965. About thirty scholars attended. Among the topics discussed at length were the following: The state of Biblical scholarship, the availability of potential translators, the availability of reliable texts of the Bible in the original languages; and the merits of the existing Bible translations.

Having submitted all of these matters to a thorough review the assembly arrived at the momentous decision that a new translation of the Holy Scriptures should be undertaken. Those who would participate would all be committed to the doctrine of the inspiration and infallibility of the Bible. A completely new beginning was made. The earlier joint committee ceased to function. In its place came the Committeee on Bible Translation, a group of fifteen Old and New Testament scholars. This is the group that has organized and executed the project whose results will soon be available to the English speaking community.

The work was undertaken in the conviction that nothing comparable to what was now being planned had as yet been done. A position paper specified some of the committee's objectives. The new Bible would have to be faithful to the Word of God according to the original text. It would not be a revision but a new translation. It would reflect the unity and harmony of the inspired writings. It would endeavor to say clearly what the original says and avoid paraphrase. It would seek to achieve good English style. It would have to be suitable for use in public worship, in the study of the Word, and in private reading. And it would be produced by a representative endeavour, thereby ensuring an absence of theological bias. Those shouldering the burden believed that the time to start a new version was propitious. Great benefits could be reaped from the work done by others, just as this had once been the case at the time when the King James version was made. It was hoped, therefore, that a Bible could be produced that would find wide acceptance, with the possibility that a common Bible might again be used also for memorization purposes and Bible study.

After the decisive meeting held in August, 1965, another much larger assembly was called together at the Moody Memorial Church in Chicago in August 1966. This meeting consisted largely of church leaders. These too gave their endorsement to the project.

I need not go into all the details of what happened next. The first few years were largely exploratory, for the setting up of programs, the formulating of principles, and the testing out of trial translations. A large number of scholars was contacted, totalling about one hundred. These were engaged as translators on various levels. Financially our needs were met when the New York International Bible Society undertook the financial sponsorship of the project. An able executive secretary was found in Dr. E.H. Palmer, a pastor in a Christian Reformed Church in Grand Rapids, Michigan.

The translators of the New International Version believe that the Bible is God's Word in written form and that it answers man's deepest needs. For this reason they have made faithfulness to the original text their first concern. Close attention has been paid to each word and clause. Nevertheless, the new translation is not literalistic and does not aim at a word-for-word translation. Thought patterns and syntax differ from language to language. In order to be truly faithful to the original text and its meaning a translation often must modify the sentence structure and have regard for the contextual meaning of words. An attempt has been made to achieve contemporary style, while avoiding undue colloquialism. The New Testament, when first published in 1973, was noted for its economy of words. It was also said to rank high on the list of versions that avoid longer words.

Let me conclude with the final paragraph of the Preface to the new translation: "Like all translations of the Bible, made as they are by imperfect people, this one undoubtedly falls short of its goals. Yet we are grateful to God for the extent to which he has enabled us to realize these goals and for the strength he has given us and our colleagues to complete our task. We offer this version of the Bible to him in whose name and for whose glory it has been made. We pray that it will lead many into a better understanding of the Holy Scriptures and a fuller knowledge of Jesus Christ the incarnate Word, of whom the Scriptures so faithfully testify."

Dr. M.H. Woudstra is Professor of Old Testament at Calvin Seminary and a member of the Committee on Bible Translation for the N.I.V.

Getting beneath the surface: The Christian's response to literature

by Deane Downey

Few issues are as capable of arousing concern in the minds of members of the Christian minority as that of determining an appropriate response to modern literature. This uncertainty may take a number of forms. It is apparent when conscientious parents worry about what their children may be required to read in high school or university English courses, or when those same students unconsciously brace themselves for what they assume to be the almost inevitable violation of their Christian values by such literature. It is also evident when Christian English teachers in the public educational system find themselves pondering the dilemma of reconciling their professional obligation to present prescribed curricular materials to their students with the violation to their values that any attempt at objective treatment of those materials may entail.

Similar doubts may plague the mind of a conscientious homemaker or professional woman who, in her desire to more fully comprehend her culture, takes time to read a novel from the current list of best sellers, only to discover a novel from the current list of best sellers, only to discover her Christian sensibilities bombarded by the directionless self-centredness of characters living in this post-Christian era of moral relativism, where not only beauty but all criteria of value are construed to be in the eye of the beholder only, and every individual appears to do that which is right in his own eyes. Whether a Christian parent, student, teacher, or lay person, the nagging suspicion remains that the reading of most modern literature constitutes a violation of that Pauline command to the Philippians, "Finally, brethren, whatsoever things are true, . . . honest . . . just . . . pure . . . lovely

Margaret Atwood

. . . of good report, if there be any virtue, and if there be any praise, think of these things." (Phil. 4:8)

And yet, other principles obtain which seem to render such avoidance of contemporary literature inappropriate, to say the least, if not outrightly escapist. A logical corollary of Christ's prayer for His followers that they were to be in the world, yet not of it (John 17), would appear to be the obligation of these followers to critically encounter their own culture in order to effectively demonstrate the relevance of the Gospel to that society. Earlier in His ministry, Jesus had observed that His followers were the salt of the earth (Matt. 5:13), which among other things implied that albeit relatively insignificant quantitatively, the body of Christ was to be involved in a direct confrontation with the world and its philosophies, with the result that the bland quality of the whole society would be effectively seasoned and revitalized. Such a process involves confrontation, not withdrawal; involvement with society's ideas, not isolation from them. As one repository of such ideas, any culture's literature must not be neglected by its Christian constituency.

Furthermore, many characteristics of good literature make it a highly desirable if not mandatory subject of the thoughtful Christian's regard. Incidentally, while there is plenty of room for lively argument on what constitutes "good literature," I would hold that it must exhibit at least some of the following qualities; a concern for thought as well as action or image, a perceptible honesty in the quest for meaning or significance, an effective marriage of form and content in which disunified elements of human experience are so selected and combined as to provide meaningful insights into the human condition, and a sincere quest for both value and authenticity in the artistic portrayal of those human experiences. Good literature is not limited, in short, to nice stories about people who find God, always overcome evil and selfishness in themselves and others, and live happily ever after. Beatrice Batson made this point rather well when she observed: . . . a piece of writing does not achieve the status of literature just because it concerns lofty subjects like God or immortality or heaven . . . . What actually makes a work live as literature is a vividness and depth of perception in presenting honestly and artistically the conflicts, dilemmas and experiences of life.[1]

As an integral component of the world of thought, the reading and study of good literature can improve the mental faculties and widen the imagination, clearly a desirable activity for anyone who considers those capacities to be gifts of God worthy of development and refinement. In addition, exposure to good literature can arouse in the believer a spirit of thankfulness for the gifts of creativity and intelligence that He has designed to bountifully bestow on mankind, gifts that are by no means dependent (strangely enough, from our limited perspective), on an demonstrable degree of awareness of the Giver by recipient. Furthermore, good literature purports to deal with the important questions of human experience that any Christian should be interested in: who man is, what his purpose is on earth, the determinants of significance and meaning, the relation of man and his social and natural environment, the nature of man's relation to the supernatural, and so on. Literature gives vital form to these eternal questions, and as such warrants careful, humble investigation.

If you are still with me, that is probably a sign that I am preaching to the converted, at least as far as your response to serious literature is concerned. I intend in the balance of this

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article to demonstrate the validity of my thesis by turning from this rather theoretical discussion of the value of some awareness of contemporary literature by the Christian to consideration of the work of one of the finest and more important writers in contemporary Canadian letters, Margaret Atwood. I shall be giving particular attention to her 2nd novel, *Surfacing*.

The most immediate impression one receives from considering Margaret Atwood's work as a whole is the scope and variety of her prolific literary activity. Since 1966 she has published six volumes of poetry: *The Circle Game* (1966), *The Animals in That Country* (1968), *The Journals of Susanna Moodie* (1970), *Procedures for Underground* (1970), *Power Politics* (1971), and *You Are Happy* (1974); three novels: *The Edible Woman* (1969), *Surfacing* (1972), and *Lady Oracle* (1976); and one book of popular literary criticism about Canadian literature, *Survival* (1972), which proposes that the single most pervasive theme in this country's literature is its fascination, not with heroes, but with victims. In addition, Atwood has written numerous articles for scholarly and popular journals, is a frequent participant in public poetry readings at universities and colleges from one end of this country to the other, and has spent considerable time passing on her enthusiasm and expertise to students as writer-in-residence at several of this country's universities.

While the form of Atwood's literary work varies considerably, several recurrent themes serve as the building blocks of a reasonably consistent artistic perspective. One of her primary concerns is the inadequacy of language as a vehicle for real communication between individuals, a particularly ironic theme because the author is depending on the medium of language to convey it: In a poem entitled "Song of the Hen's Head," she writes:

> The Word is an O,
> outcry of the useless head,
> pure space, empty and drastic
> The last word I said.
> The word is No.

As a result of this inability to communicate, the persona of Atwood's poems and novels often find themselves alienated and solitary, flitting from one superficial relationship to another, and constantly resisting those pressures that attempt to force the individual into socially acceptable roles of conforming mediocrity. Absence of communicative ability frequently leads to fragmentation within the individual, where mind is separated from the body, thought from feeling. Relations between lovers become at best brief perfunctory physical interludes in which the integration of the mental, emotional and physical selves of the lovers becomes an impossible ideal:

> A different room, this month
> a worse one, where your
> body with head
> Attached and my head with
> body attached coincide briefly.
>
> I want questions and you want
> only answers.
>
> ("They Travel by Air")

The resulting lack of serious purpose and direction, symbolized in the title of her first volume of poetry, *The Circle Game*, is a recurrent theme in Atwood's work. In her disillusionment it is not surprising that she sees people not unlike animals (as in *The Animals in That Country*), struggling for supremacy over others (as in *Power Politics*), and destroying one another in the process.

Another prominent recurrent theme in Atwood's work is the capacity of the individual for self-delusion. This failing is evident particularly in Atwood's three novels, where each of her painfully insecure female protagonists moves towards self-realization by recognizing the extent to which she has been unwilling to face the unpleasant realities of her past, largely self-imposed, and the restricting pressure of her present, imposed primarily by the expectations of others. This process is metaphorically conveyed as a matter of getting below the surface of each protagonist's identity.

I could go on at considerably greater length to comment upon other recurrent themes and emphases in Atwood's work, but I think it would be more in keeping with my central purpose if I were to conclude by making several brief observations about her superb second novel, *Surfacing*, for the vitality and perceptiveness of her impressive literary imagination obviously becomes apparent only when one examines the individual works themselves.

The novel traces the journey of the first-person unnamed narrator back to the site of her childhood experiences, a lake in rural Quebec. She is accompanied by three "friends": Joe, the frustrated pottery artist she is currently living with: Anna, her "best woman friend," whom she has known for a whole two months, and Anne's husband David. The narrator is making this trip into the wilds of Quebec from the comparatively safe urban environment with which she is more comfortable in order to search for her professor father, who has unaccountably disappeared.

As it turns out, the search becomes rather more a quest for the narrator's own identity; this confrontation with her half-forgotten past initiates a process of self-analysis that culminates in a total rejection of all reminders of her society-conditioned identity: her friends, her ring, her art supplies (she draws illustrations for children's tales and government pamphlets), her scrapbook containing her childhood drawings, photograph albums belonging to her dead mother, books belonging to her father, utensils, sheets and blankets, and finally, that last vestige that distinguishes man from the animals, her clothes.

This literal return to nature and the experience of apparent madness as a necessary prerequisite to self-knowledge (the comparison with Shakespeare's *King Lear* is hard to resist) has been preceded by the recognition that an overwhelming sense of guilt has subconsciously induced her to convert the memory of a sordid love affair and abortion into a fantasized rationalization that her "husband" had abandoned her after the birth of their "child." Her acknowledgement of her falsified past prepares the way for a re-evaluation of her superficial present. At the end of the novel, having survived this purgatorial experience, the narrator resolves to "refuse to be a victim," [2] and to re-enter society, albeit this time on her own terms, for "the alternative is death." (p. 191) She recognizes that such a return to sanity and society is going to require commitment to another person, and in the narrator's case, her best bet is Joe. She admits the likelihood that their relationship will eventually fail; she can only take consolation in the fact that life is often like that, but that "To trust is to let go." (p. 192) Life must be affirmed. Words have to be employed. She doesn't have too many other alternatives. David and Anna have returned to the city, and her father's body has been discovered where he drowned while attempting to photograph Indian drawings on rocks below the surface of the lake, drawings which he was studying in the attempt to understand the nature of their religious observances. To say that the novel ends on a note of qualified hope is flirting with hyperbole.

Continued on page 27

Dr. Deane Downey is Associate Professor of English and Chairman of the Division of Humanities at Trinity Western College, Langley, B.C. His doctoral dissertation, completed in 1974 at the University of Ablerta, was entitled "National Identity and Recent Canadian Fiction [1965-1973]."

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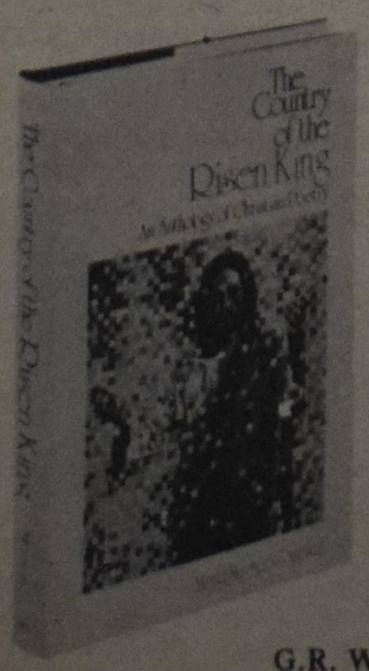

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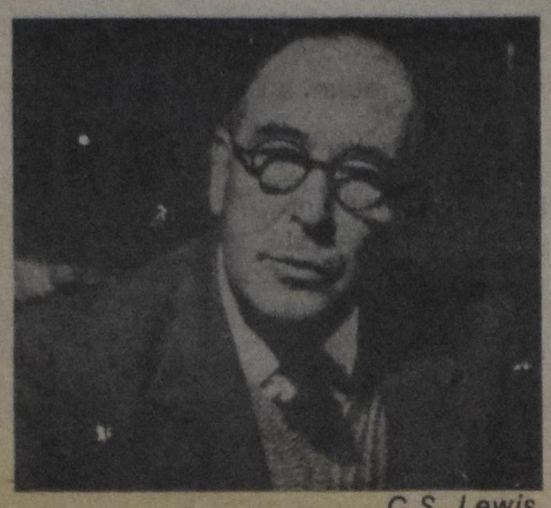
An antidote for science fiction

by C.S. Lewis

There are three ways in which space-travel will bother me if it reaches the stage for which most people are hoping.

The first is merely sentimental, or perhaps aesthetic. No moonlit night will ever be the same to me again if, as I look up at that pale disc, I must think 'Yes: up there to the left is the Russian area, and over there to the right is the American bit. And up at the top is the place which is now threatening to produce a crisis.' The immemorial Moon — the Moon of the myths, the poets, the lovers — will have been taken from us forever. Part of our mind, a huge mass of our emotional wealth, will have gone. Artemis, Diana, the silver planet belonged in that fashion to all humanity: he who first reaches it steals something from us all.

Secondly, a more practical issue will arise when, if ever, we discover rational creatures on other planets. I think myself, this is a very remote contingency. The balance of probability is against life on any other planet of the solar system. We shall hardly find it nearer than the stars. And even if we reach the Moon we shall be no nearer to stellar travel than the first man who paddled across a river was to crossing the Pacific.



C.S. Lewis

This thought is welcome to me because, to be frank, I have no pleasure in looking forward to a meeting between humanity and any alien rational species. I observe how the white man has hitherto treated the black, and how, even among civilized men, the stronger have treated the weaker. If we encounter in the depth of space a race, however innocent and amiable, which is technologically weaker than ourselves, I do not doubt that the same revolting story will be repeated. We shall enslave, deceive, exploit or exterminate; at the very least we shall corrupt it with our vices and infect it with our diseases.

We are not fit yet to visit other worlds. We have filled our own with massacre, torture, syphilis, famine, dust bowls and with all that is hideous to ear or eye. Must we go on to infect new realms?

Of course we might find a species stronger than ourselves. In that case we shall have met, if not God, at least God's judgement in space. But once more the detecting apparatus will be inadequate. We shall think it just our bad luck if righteous creatures rightly destroy those who come to reduce them to misery.

It was in part these reflections that

first moved me to make my own small contributions to science fiction.[1] In those days writers in that genre almost automatically represented the inhabitants of other worlds as monsters and the terrestrial invaders as good. Since then the opposite set-up has become fairly common. If I could believe that I had in any degree contributed to this change, I should be a proud man.

The third thing is this. Some people are troubled, and others are delighted, at the idea of finding not one, but perhaps innumerable rational species scattered about the universe. In both cases the emotion arises from a belief that such discoveries would be fatal to Christian theology. For it will be said that theology connects the Incarnation of God with the Fall and Redemption of man. And this would seem to attribute to our species and to our little planet a central position in cosmic history which is not credible if rationally inhabited planets are to be had by the million.

Older readers will, with me, notice the vast change in astronomical speculation which this view involves. When we were boys all astronomers, so far as I know, impressed upon us the antecedent improbabilities of life in any part of the universe whatever. It was not thought unlikely that this earth was the solitary exception to a universal reign of the inorganic. Now Professor Hoyle, and many with him, say that in so vast a universe life must have occurred in times and places without number. The interesting thing is that I have heard both these estimates used as arguments against Christianity.

Now it seems to me that we must find out more than we can at present know — which is nothing — about hypothetical rational species before we can say what theological corollaries or difficulties their discovery would raise.

We might, for example, find a race which was, like us, rational but, unlike us, innocent — no wars nor any other wickedness among them; all peace and good fellowship. I don't think any Christian would be puzzled to find that they knew no story of an Incarnation or Redemption, and might even find our story hard to understand or accept if we told it to them. There would have been no Redemption in such a world because it would not have needed redeeming. 'They that are whole need not the physician.' The sheep that has never strayed need not be sought for. We should have much to learn from such people and nothing to teach them. If we were wise, we should fall at their feet. But probably we should be unable to 'take it'. We'd find some reason for exterminating them.

Again, we might find a race which, like ours, contained both good and bad. And we might find that for them, as for us, something had been done: that at some point in their history some great interference for the better, believed by some of them to be supernatural, had been recorded, and that its effects, though often impeded and perverted, were still alive among them. It need not, as far as I can see, have conformed to the pattern of Incarnation, Passion, Death and Resurrection. God may have other ways — how should I be able to imagine them? — of redeeming a lost world. And Redemption in that alien mode might not be easily recognizable by our missionaries, let alone by our atheists.

We might meet a species which, like us, needed Redemption but had not been given it. But would this fundamentally be more of a difficulty than any Christian's first meeting with a new tribe of savages? It would be our duty to preach the Gospel to them. For if they are rational, capable both of sin and repentance, they are our brethren, whatever they look like. Would this spreading of the Gospel from earth, through man, imply a pre-eminence for earth and man? Not in any real sense. If a thing is to begin at all, it must begin at some particular time and place; and any time and place raises the question: 'Why just then and just there?' One can conceive an extraterrestrial development of Christianity so brilliant that earth's place in the story might sink to that of a prologue.

Finally, we might find a race which was strictly diabolical — no tiniest spark felt in them from which any goodness could ever be coaxed into the feeblest glow; all of them incurably perverted through and through. What then? We Christians had always been told that there were creatures like that in existence. True, we thought they were all incorporeal spirits. A minor readjustment thus becomes necessary.

But all this is in the realm of fantastic speculation. We are trying to cross a bridge, not only before we come to it, but even before we know there is a river that needs bridging.

C.S. Lewis, author of Christian Literature 1898-1963. From an article called "The Seeing Eye," pages 172-176 of Christian Reflections by C.S. Lewis: edited by Father Walter Hooper; published in England by Geoffrey Bles Publishers in 1967, and in the United States by Wm. B. Eerdmans Publishing Co.

[1] Lewis' contribution to science fiction is his three interplanetary novels: *Out of the Silent Planet, Perelandra* and *That Hideous Strength.*

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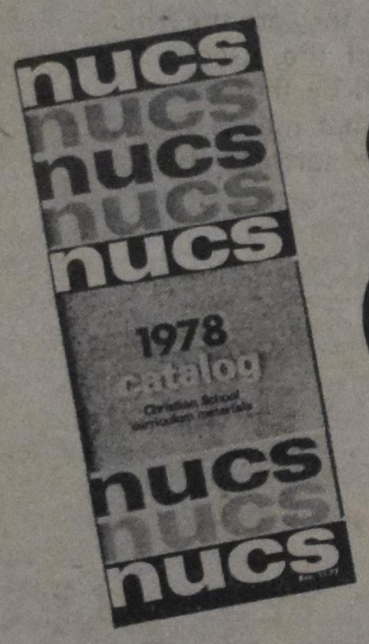

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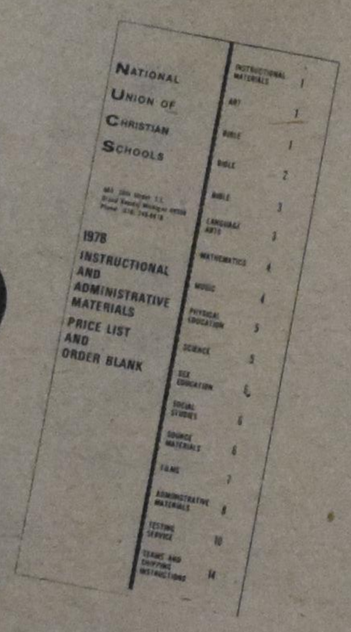

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Paideia Press: a brave new Canadian publisher

by John Hultink

What role should the Bible play in our lives? Abraham Kuyper answered that question a long time ago in these words:

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"That makes for warmth and excitement, that peoples your imagination, that creates a world around you and for you, in which you feel at home, about which children love to hear, and through which you all readily understand each other.

"But of course if that colorful, rich world is to provide the "furniture", so to speak, of our heart and mind, then that mighty story, and God's action in that story and the revelation of weal and woe in those actions of God, will have to be believed in their full reality, will have to be preached as God's actions to the church, and will have to be presented to its eyes in such a way that everyone senses: "That is the world into which we must weave ourselves."

At Paideia Press our program centers around the Bible. Our purpose is to provide "furniture" for the heart and mind. With regard to this goal the first publication on which we started to work was S.G.De Graaf's seminal treatment of biblical history entitled *Promise and Deliverance*.

This book relates God's dealings with his people, calling them to an obedient, covenantal relationship. The emphasis in the stories is clearly upon God. The two volumes published to date are being widely used for Bible study in schools, homes and churches.

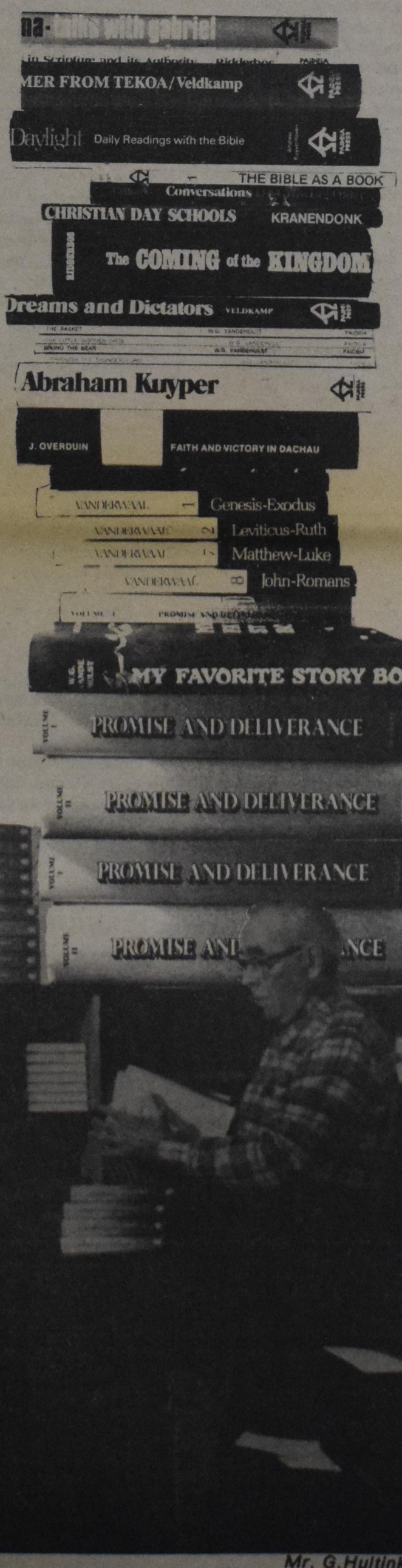
The perspective on Biblical history that comes through in S.G.De Graaf is also present in other works by Reformed pastors and scholars. Paideia is making more such material available to the English speaking world. Dr.Cornelis Vanderwaal's *Search the Scriptures* covers the entire Bible, book by book, and is especially suitable for high school and church study groups. Four of the ten paperback volumes in this series are now available; the remaining volumes will be released during 1979.

Herman Veldkamp focuses on individual Bible books in his lively pastoral-exegetical writings. To date we have published his treatments of Amos, Daniel and 1 Thessalonians; there are many more volumes to come.

Our most ambitious project in the field of Bible study material is a multi-volume series by the Revs. C.Vonk, and F.Van Deursen. This series is intended to deal with every Bible book in depth. The first volume to appear in English will deal with the book of Joshua and will be available next year. While this series is written on a layman's level and is therefore easy to understand, it will be of help to Bible students from all walks of life.

The Bible gives us a perspective on life - a perspective much different from the one our young people are constantly exposed to by television, magazines and secular best sellers. Almost everywhere they are confronted by a philosophy of negativism. They are told that there is nothing to believe in, nothing to work for except perhaps, for themselves. The redemptive work of Jesus Christ and his claim upon our lives is sadly missing from these commentaries.

"Paideia wishes to provide believers with publications which will aid growth in their faith and in their relationship to the Lord, their fellowman and the world around them."



Mr. G.Hultink Sr, mailing books

The philosophy of negativism also comes to us in Christian dress. Hal Lindsey, a well-known Christian writer who is undeniable on fire for the gospel, is nevertheless misleading thousands with his "jigsaw puzzle" approach. His point of view must be challenged. Paideia has published two books dealing with Lindsey's dispensationalism *Hal Lindsey and Biblical Prophecy* and *Is the Bible a Jigsaw Puzzle....* These books not only look critically at Lindsey's views but also help us understand the covenantal framework and thrust of Biblical prophecy - in the New Testament as well as the Old. God will not abandon the world to satan. Christ sits at his right hand as more than conqueror.

It is man's task, under the guidance of the Spirit, to live a life of obedience. That's why Christian organizations are formed; they are the *fruit* of obedience in all of life. God's name must be honored by the coming of His Kingdom. That means that God's will is done on earth as it is being done in heaven. And only those who have been moved by the Spirit of God can respond positively. Christian schools are a clear example of such response.

The emphasis in Christian living should fall on what *God* will do to fulfill His promises to His people. In other words, we should focus our primary attention on God — not man — and we should wait faithfully for the return of Christ. That attitude of expectancy involves "growing in the grace and knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). Paideia wishes to provide believers with publications which will aid growth in their faith and in their relationship to the Lord, their fellow man and the world around them.

Devotional materials are an important part of our program. We are delighted that Rev. Kuyvenhoven's book *Daylight* has been so well received and is being so widely used. We hope to publish more such books in the future.

Anne de Vries' Bible story books round out our present program.

We hope that the readers of Calvinist Contact will share their suggestions and criticisms with us.

Mr. John Hultink is president of Paideia Press.

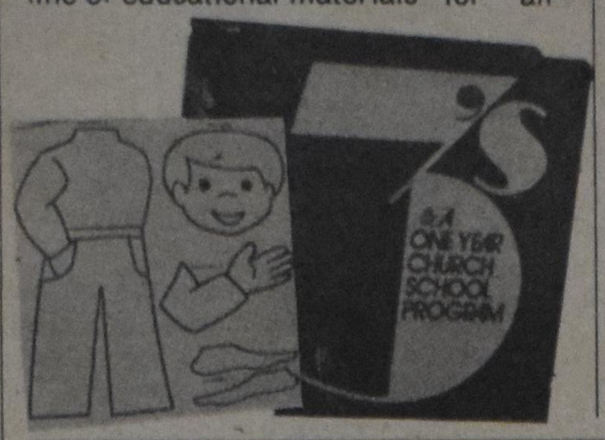
A look at church education in the Christian Reformed Church.

Teach, train, tell — for everyone ought to know

by Rev. Andrew Kuyvenhoven

Various mainline churches have formulated their own church educational material in recent years. The Reformed churches have been active in this area too. Since I have been involved in writing and publishing efforts of the Christian Reformed Publishing House, I will begin my article with comments about the educational program of that church.

In 1971 the Christian Reformed Church began preparing a complete line of educational materials for all



Course	Learners	Keyword	Content
Bible Footprints	4 & 5 year olds	experience (me)	Bible stories Bible truths
Bible Steps	grades 1 & 2	relationships (us)	Bible stories Bible truths Church
Bible Trails	grades 3 & 4	history	Redemptive history Genesis - Acts
Bible Guide	grades 5 & 6	commitment	Revelation in Word and Spirit and especially in Christ
Bible Crossroads	grades 7 & 8	organization	Biblical studies: Covenant, Kingdom, Church, Discipleship, Identity
Bible Landmarks	grades 9 & 10	catechism	Heidelberg Catechism

ages under the name Bible Way.

At the lowest age group is a course for 3-year olds. The materials consist of a binder with 52 lesson plans. Although every lesson is outlined in a step-by-step procedure, the teacher still has to do a lot of work, including the tracing of visual aids from patterns which are supplied. The binder costs $20.00. With this set of lessons the teacher of three-year olds is ready to teach for a number of years, especially if she keeps own materials with every lesson in the binder.

The courses for children from 4 to 15 years old consist of six 2-year cycles.

Every course consists of eight quarters, covering two years. So, if a teacher stays with it for ten years (s)he has taught every lesson five times. I don't want to say too much about the courses from Bible Footprints to Bible Crossroads, because I was working for the Education Department when these courses were prepared. However, there is one mistake of which teachers should be aware: every quarter includes thirteen lessons, while there should have been 10, 11 or at the maximum 12 per quarter, because there is no church that does not have a holiday or special program during a three month period. As it is now, the second quarter is supposed to start on the first Sunday in December, but most of us are then finishing the first quarter; next we prepare for a Christmas program, so that you end up teaching Christmas stories in January unless you decide well in advance which lessons you will teach in December and which you are going to eliminate.

When the courses were first published — together with their imaginative crafts and coloured take-home papers, all children liked them but a number of grownups were perturbed about the radical break with the old-fashioned religious pictures. I think it's safe to say that everyone who has seriously looked at the Bible Way materials during the past few years, has also admitted that they are biblical and Reformed. The courses are no less demanding on the students, and they provide good tools to teachers who take the Bible seriously and keep in mind the level of development of the learners.

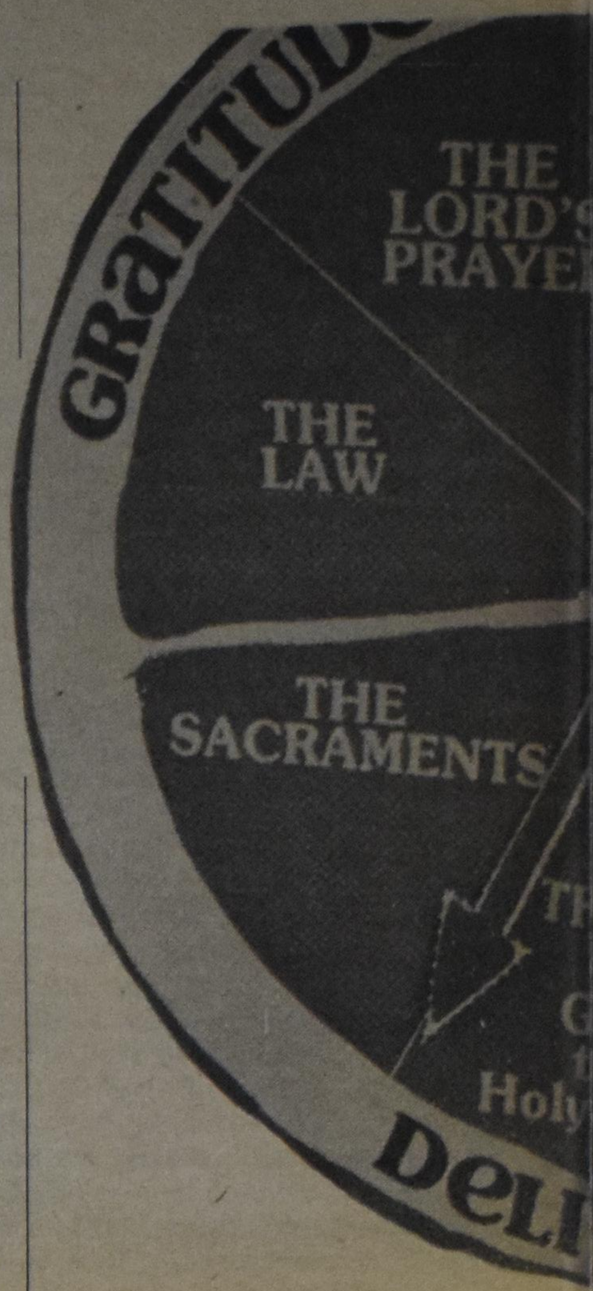
Catechism teaching

I have always regretted that the Synod of the C.R.C. thought it necessary to provide its own new translation of the Heidelberg Catechism. Now we have the old translation, the 1963 translation of the Reformed and Presbyterian Alliance, and the new Christian Reformed translation.

Apart from the minor irritation, there's plenty of reason to rejoice that the study of the Heidelberg Catechism is still at the heart of the educational program of the churches in the Reformed tradition.

The Canadian Reformed churches still run with a study guide prepared by H. Scholten. In this book (2nd printing 1964) the old translation of the Heidelberger is printed and students of 10 to 14 years old, according to the introduction, should memorize the catechism as well as the additional questions and answers which accompany every Lord's Day. Bible texts are taken from the King James version. The book isn't exactly an educator's delight. The only pedagogical help is given by the arrangement of the print of the Catechism answers, to facilitate memorization. Practically speaking however, in congregations where the pastors teach the catechism, each minister follows his own method anyway, no matter what book is used. Rev. Scholten, now retired, is working on a second catechism book for older students.

The Christian Reformed Church has, for more than a decade, used *Never on Your Own*, a useful and youthful commentary on the Heidelberg Catechism, written by Gordon



Spykman, published by the Christian Reformed Education department and supplemented with a choice of student workbooks. These materials are still available.

A new course, first introduced in 1977, is *Bible Landmarks.* In one way it is a return to earlier Catechism teaching, because the Heidelberg Catechism itself is again the textbook. For this occasion the Christian Reformed Church has issued a very lovely edition of the catechism, including the pictures of the prince, the professor and the preacher who authored the document in 1563. In spite of misgivings about the special Christian Reformed translation, it is gratifying to see a well-cared for, printed text in the hands of so many students.

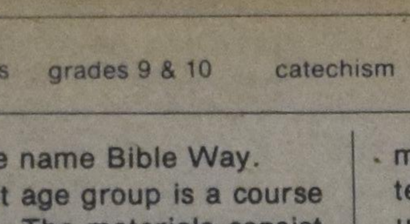
This return to the Catechism as the basic text was found necessary, because students who had spent two years on a study of *Never on Your Own* tended to forget that they had been studying the Heidelberg Catechism.

However, *Landmarks* is not only a return, it is also an innovation. Visual aids adorn the catechism room. An organizing chart, that looks like a clock, shows the students where they are in their catechism study. The teacher has a teacher's manual, in which his lesson plan is laid out, week after week. The student uses a paper in class, called *Markings* and when he goes home, he carries a colourful paper called *Landmarks* which is not intended to be part of his lesson, but a sort of newspaper that is supposed to grab his interest. The present course is a pilot project. The more definitive edition should begin to appear in Sept. 1979. Teachers of this course would do well to advise the Education Department of any criticism they may have.

Young Adults

Persons who are reared in Christian homes (schools, churches) should have a fair knowledge of the Bible and of the Heidelberg Catechism when they are 16-17 years old, or when they are in

MULTINATIONALS AND THE PEACEABLE KINGDOM



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Adult Education

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Of course, there are many other study materials available. If you wish to equip for evangelism, study *The Gifted Church* and ask the Board of Home Missions for further information. In our present, confused political climate, and with elections coming up, Christian voters should get together and make a special article in *Calvinist Contact* the basis for their discussions. Or you should get an informative issue of *Catalyst* (Com. for Justice and Liberty, 229 College Street, Toronto, Ont. M5T IR4). If you are going to study a book together, start your search close to home and write for a catalogue from Wedge or Paideia. The latter works in an agreement of cooperation with Premier Printing (Canadian Reformed) of Winnipeg.

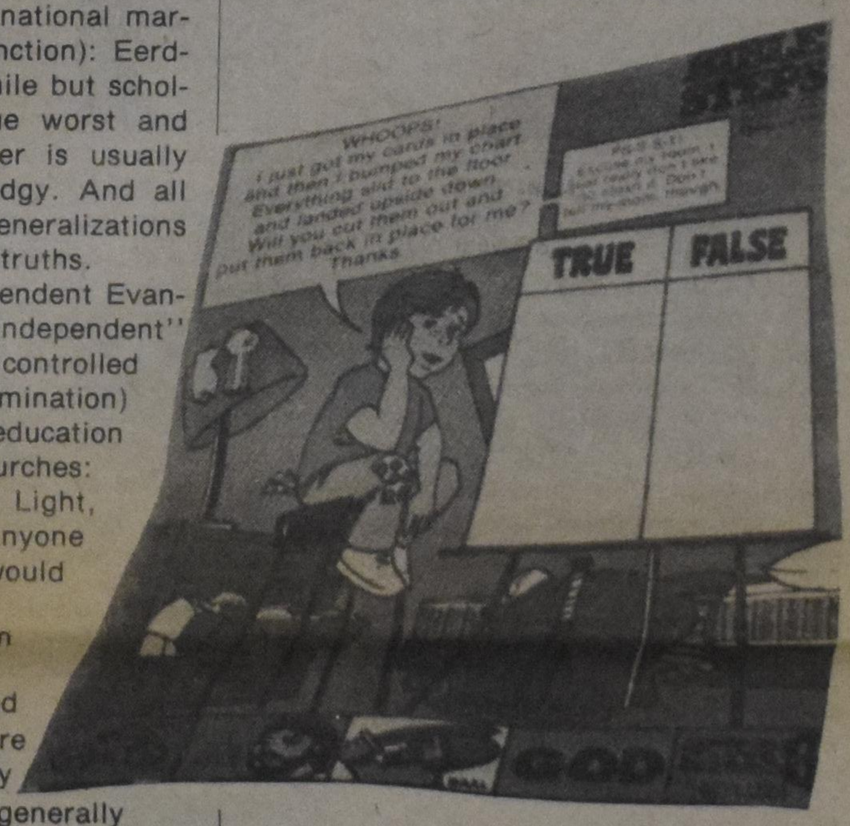
Thank God that Evangelical bookstores are springing up all over the country; but pray for discernment when you enter them. Don't be too distracted by the "happy living line," which is the Harlequin Romance of religious publishers. We have three Grand Rapids Christian Reformed publishers with an international market (an uncommon distinction): Eerdmans is usually worthwhile but scholarly. Zondervan has the worst and some of the best. Baker is usually Reformed but a bit stodgy. And all three statements are generalizations and therefore contain untruths.

There are three independent Evangelical publishers ("independent" means that they are not controlled by any particular denomination) which compete for the education market in orthodox churches: David C. Cook, Gospel Light, and Scripture Press. Anyone statement about them would have to be qualified and therefore we refrain from passing judgment.

You will find many good educational books that are published by Intervarsity Press. Their books are generally Reformed. They have some basic Bible studies (*Search the Scriptures*, in one or three volumes) that are reliable guides. They have published Francis A. Schaeffer's books: *The God Who Is There, Escape from Reason,* and *He is There and Not Silent*, among others, which are aimed at College and University students. But the writings of John R.W. Stott, *Basic Christianity*, with the student guide, are recommended for all. One of their best authors, Paul E. Little, was killed in a car accident in 1975. His *How to Give away Your Faith* reads like a novel and is recommended. Some of his other books, *Know Why You Believe* and *Know What You Believe* are also marketed by other publishers. He is a Calvinist when he discusses the way of salvation, but he is non-committal when he talks about the millennium and the rapture.

Look in your telephone directory for Evangelical Publishers (E.P. Stores). Some of them have a film service which permit a committee of three to screen the film before paying a rental fee.

Church education is no guarantee for growth in Christ. Yet there will be no growth without such study.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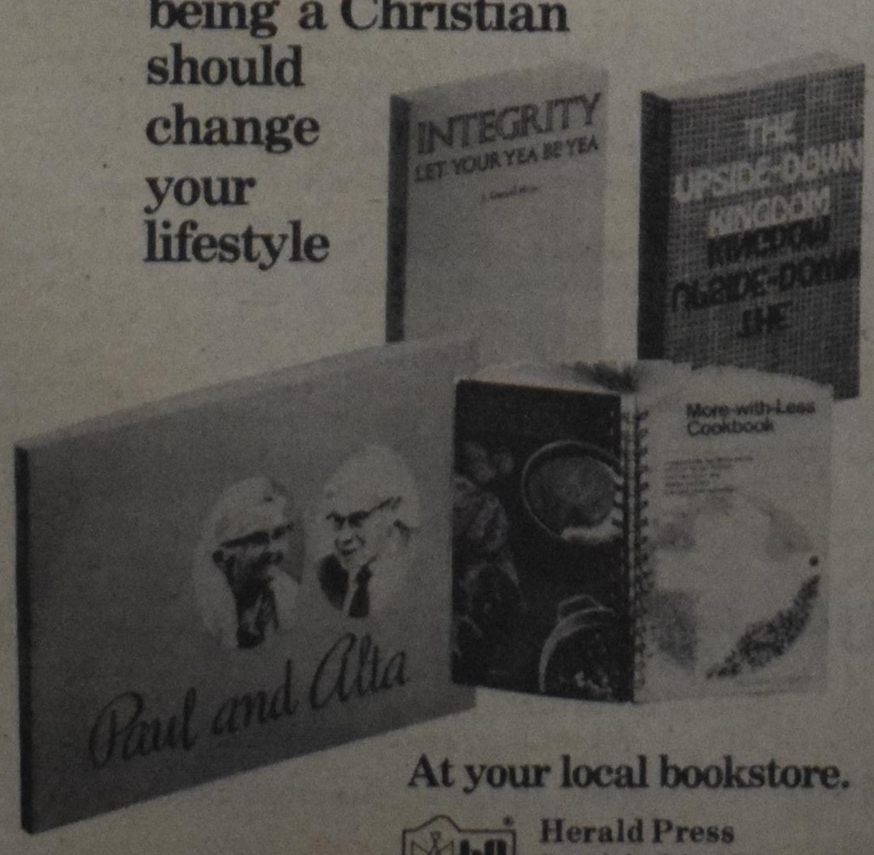

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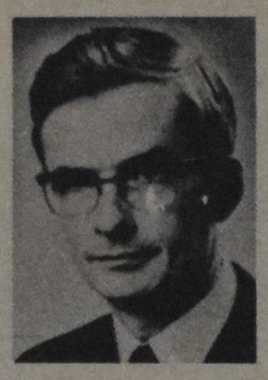

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Souls through sales?

by Gerry Denbok

Has Tetzel been resurrected?, might someone ask, on reading the title of this article, remembering how Tetzel (1465-1519) supposedly delivered souls for hard cash, through the sales of worthless indulgences. No, "Souls through Sales" was a slogan used by some religious literature distributors not too long ago to motivate their distributors. The obvious and intended implication was: the more religious literature you sell, the more you could win for Christ. It is obvious that there is something wrong with this slogan, and its implication.

During the past 20 years religious book publishing and selling has flourished both in Canada and the United States, as well as in Europe where most American religious bestsellers are being translated and published after a very short time. Christian bookstores, which only a few years ago could only be found in basements, alleys, sidestreets and other off-beaten paths, are now located on main streets, and even in modern all-weather shopping mall locations.

From a quantity point of view things have really been booming, and consequently, most religious publishing houses and a number of best-selling authors have fared well. But is all well?

In a recent edition of the "free for every householder" Homemakers Magazine, the obviously non-Christian reporter Eve Drobot devotes a lengthy article to the ridicule of contemporary "evangelical" literature. Sad to say she occasionally hits the nail on the head. After interviewing a number of religious publishers by phone, and a face-to-face interview with the bestselling author, Marjorie Holmes, she writes: "Religious publishers have come out of the grim fire-and-brimstone closet, and are offering lighthearted, attractively packaged, and what's more, cheap versions of a happier faith, which corresponds better with the mood of the day." She singles out one of Pat Boone's books for an example of what she means: "Everyone's favorite boy-singer, Pat Boone, of white-buckskin-shoes-fame, has got to be the number one evangelical star. His book entitled: "A Miracle a Day, Keeps the Devil Away" tells of 31 specific miracles that have happened to him, his family and his friends. Quite a few of these miracles seem to revolve around large sums of money." And in closing the article she once again—as is the fashion today it seems, blames it all on these same fire-and-brimstone Calvinists, when she writes that: "In the spirit of Calvinism, the people who make a good living of their faith, interpret their success as a sign of approval from on high". Perhaps her impression was not wholly unwarranted, since indeed, some of the largest religious publishing houses are owned by members of Calvinistic Churches. Which does not mean (I wonder whether reporter Eve Drobot has discovered this) that these houses also publish Calvinistic literature.

Most proprietors of Christian bookstores are truly committed Christians whose prime motivation is not for profit. As Mr. Earl Swanson, president of Scripture Press in Canada, and personally acquainted with most Christian Bookstore managers in Canada recently said: "The investment that is necessary to operate a Christian bookstore, when related to the anticipated returns on investment, makes it a most unattractive business venture. There must be a more altruistic motive."

That Calvinists are also an exception among owners of Christian bookstores is, of course, immediately reflected in the choice of books on the shelves of their stores. One's conviction will show. If all you see is dispensational, popular prophetic and arminian literature, you know the reason.

It is no accident that the Reformed Churches have produced bestselling authors, who have written especially for Family-centered religious training, such as Catharine Vos, Marian Schoolland, Dena Korfker, Anne de Vries, W.G. van de Hulst, Piet Prins, and others.

All of us at our store, are very excited about what is happening in Publishing Houses in St. Catharines and Winnipeg. The combined efforts of Paideia Press in St. Catharines and Premier in Winnipeg are putting almost 40 new titles, all by Reformed authors, on the market in one year. This is a tremendous achievement, if one considers that much larger religious publishing houses in the U.S. average no more than 60 titles in one year. And a touch of patriotism does not hurt either: it is probably the largest single religious book-publishing effort ever seen in our country. I am excited since as a bookseller I have no control over what is being published. The bookseller's task is one of selection determining what will sell—like any other retailer—but as a Christian bookseller he must also, as much as is in his ability, and according to his convictions, separate the chaff from the wheat.

So the answer to my question: "Souls through Sales?". It lies in quality and not in quantity. And perhaps even to a greater extent in the desire to help people read well.

The editor of *Christianity Today* (CT p. 1244, Aug. 18, 1978) compares books with food: "Just as foods differ widely both in nutritional value and in taste appeal, so do books. There is, to put it bluntly, a lot of 'junk food' on the bookrack. Junk books aren't grossly heretical; they won't poison you. But the money and time they consume could be used far more profitably." Which makes me wonder, at times, what our people read, and how carefully they select.

The editor of a well-known, (but not extinct) farm-magazine summed the matter up well. "I fear," he wrote "very much that a nation which skimps itself on reading — and Canada is such a nation — is doing itself greater damage, than if it went without butter and dairy-products. On the surface that sounds absurd. I have gone in $80,000.00 city homes, where you could not find $80.00 worth of books. The other day I was talking to a farmer who told me, with pride, he had invested $65,000 in machinery. Judging from the look of his living room, I doubt if he had invested $6.50 for the mind. Rash man that I am," this editor continued, "I talked to him about it." "You don't have to read to earn a living" the man said finally — but without much conviction.

"I don't think the farmer had ever thought of it quite that way before. But his wife had. She remembered, as a girl in Russia, her father telling her they were going to Canada so the children would have an education. Then he pointed out a part of the nobility. 'You too will be able to read,' that old Russian had told her. 'Then you will be as good as they.' That Russian whom I never knew was as wise as an old Englishman I did know. In the height of the Depression, this man had words of advice for his son setting forth to lick the world. 'When you are down to your last five dollars' the man said, 'don't worry about a room and meal. Go out and buy a book, a good book. The $5.00 will last you only for a day or two at the most. What you get from that book might last you for the rest of your life.' "

The Rev. Van Harmelen writing in the Dutch section of this paper a few years ago expressed the same thought. "We need people who are well-read, he wrote." Well-read men or women are aware of what is going on, for instance in church-life: they are able to carry on a conversation. They do not consider money spent on books wasted. They build themselves a small library, in which one can find basic reference books, but also literature of a devotional nature, and books that mean something for the whole family. Do you own such a bookshelf? Perhaps one shelf is not enough, it should be a bookcase.

I hope that the above has given you some insight into what makes a (Reformed) Christian Bookstore tick. I could have gone into the details of buying and ordering and receiving, and stocking and stock-control, and perhaps into the pros and cons of electronic cash registers, or the workings of accounts payable and receivable, or perhaps about window display. And I could have gone on about all the wonderful people one is privileged to meet especially in our type of business. And not to forget the wonderful people we only meet through the printed page, many of whom have been promoted to Glory some time ago. But the above will erase the question mark above this article. Even though the slogan is poor, there is a definite connection between book "Sales" and "Souls", for the better or for the worse.

Christopher Morley expressed it well in this way: "When you sell a man a book, you don't just sell twelve ounces of paper, ink and glue. You sell him a whole new life — love and friendship, and humor, and ships at sea by night. There is all heaven and earth in a book, a real book."

Gerry Denbok is owner of the Family Christian Bookstore in Burlington, Ontario.

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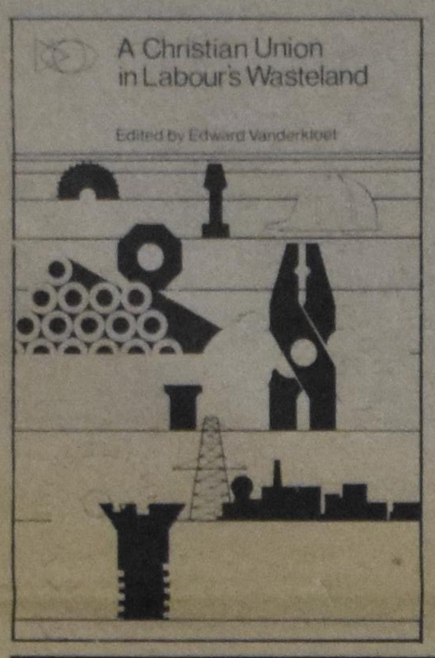

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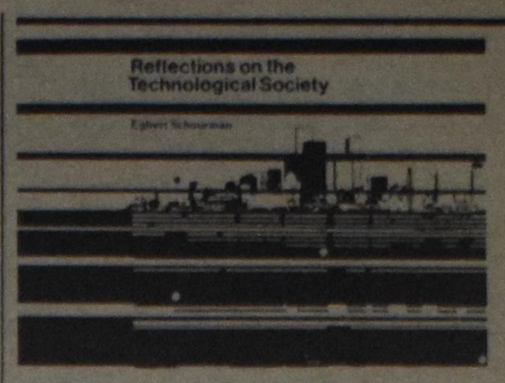

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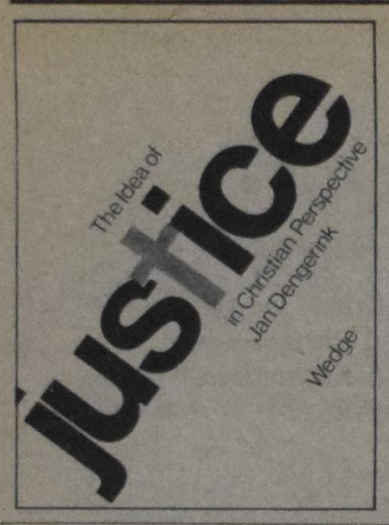

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Have your teenagers read a good book lately?

by May Drost

In Steinbeck's short novel, *The Pearl*, the peasant Kino and his wife Juana have found a pearl that can make them very rich. They try to decide what to do with their money:

> Kino's face shone with prophecy. 'My son will read and open the books, and my son will write and will know writing. And my son will make numbers, and these things will make us free because he will know and through him we will know.' And in the pearl Kino saw himself and Juana squatting by the little fire in the brush hut while Coyotito read from a great book. "This is what the pearl will do," said Kino. And he had never said so many words together in his life.

For Kino, a power over words means freedom, release from a narrow world, escape from ignorance and oppression. We forget, often, what "words" can do for us, and instead of seeing their power and beauty, we see only their entertainment value or their usefulness to us in some enterprise or argument.

And so we choose our reading matter accordingly: when we want to be entertained, we choose "fiction"; when we need some information, ammunition for some argument, or grist for some mill or other, we choose "non-fiction".

The distinction between these two terms is unfortunate because the term fiction itself is unfortunate: for many people it carries the connotation of "imaginary," "made up" and therefore "not true." "Is this true?" my students will ask after we've read a story together.

"Yes," I say.

"When did it happen?"

"It probably didn't happen the way it's told here".

"Then it's made up."

"Well," I say, "it is, and it isn't." This of course sounds like equivocation to my students and they immediately demand a more forthright answer. The matter is not settled (if it's settled at all) until the story has been thoroughly examined.

Defining fiction is hard enough; evaluating it is harder. A student asks, "Do you think this story is good literature?"

"Yes."

"Well, I don't think it's good. I don't like it."

"That's ok" (I say this in my best teacher voice). "You don't have to like every story. Your not liking it doesn't mean it's not good."

"How do you know it's good?" Of course at this stage it's difficult for a teacher to refrain from spilling out everything he always knew about literature but was afraid nobody would ask for. But the bell rings, and the student is spared.

The two questions remain, however, and should be considered by Christian readers who are confronted by overwhelming quantities of fiction. How can fiction be true? and How do we know whether it's "good" or "bad"?

These questions cannot be answered easily, of course; each question spawns many others. Besides, anything said without reference to specific works tends to become over-simplification. And discussion about the matter is made even more difficult because there is often little unanimity among those who are supposed to know. However, on the theory that one has to start some place, I'd like to refer to some articles and addresses by the late Dr. Henry Zylstra. These have been compiled into a book, *Testament of Vision* (which should be in every church library.) Among other things, the book discusses fiction and the Christian's approach to it. Fiction is divided, roughly into three categories, according to Dr. Zylstra: pulp, popular fiction, and literature. These distinctions will be helpful to you as you choose some novels for your winter reading.

First and least, there is "pulp" — the drug and department store offerings which are often pornographic, sometimes slick, and which portray violence and obscenity as acceptable, even attractive, aspects of human behaviour. Under pulp I would include the romances sold with the groceries to housewives (and their adolescent daughters) as means to escape the dullness of their daily routines. I would also include the novels, so called, that appear prior to, or in conjunction with movies. In the latest flyer from Scholastic Book Services (aimed at children) the following title was offered among others: *Jaws 2* (abridged, thank goodness), "a novel of paralyzing fear that will grab you from the very first chapter." Some teachers and parents make this kind of fiction available to children to encourage them to read. I tend to think that a child is better off not reading than reading something that will paralyze him with fear and that without giving him any literary benefit! But this is getting off the topic.

The second category, "popular fiction," is harder to define or identify than pulp. It is not necessarily violent or obscene; it does not always try to thrill or titillate. On the other hand, its presentation of life tends to be superficial rather than profound. Many novels that appear on best seller lists often fall into this category. A recent example is *The Thornbirds* by Colleen McCullough. This novel starts out with promise as it describes the life of a poor New Zealand family. Soon, however, characters and situations become unrealistic; motives become confused, and coincidence becomes a major device for solving problems in plot. The emotions that seem real enough at the beginning become "grand passions" of love and guilt and revenge, and are ultimately phony. By reading a novel such as this, our curiosity about another country and another time is (more or less accurately) satisfied, but our understanding is not really deepened; our experience has not been enriched; we have not been "shaken up" by any keen vision of what mankind is, or ought to be.

That brings us to the third category, "literature". Ideally, the Christian reader of fiction should be spending his time in this category. "We can go to literature," says Henry Zylstra, "not as a way of wasting, but as a way of redeeming, time . . . . We can go to it also, not merely for diversion and entertainment, but also for knowledge."

It has been my experience that Christians often feel more comfortable with popular fiction than with literature. There are perhaps several reasons for this, but the most obvious one is that popular fiction is easier to read. After a hard day on the bulldozer, it takes less effort to read *Wheels* by Arthur Hailey than *Great Expectations*. Ploughing through the sometimes ponderous sentences of *Peace Shall Destroy Many* is just too much after doing the family wash; *Gone with the Wind* goes easier.

But many Christians prefer popular fiction for a reason that worries me. Like the *Reader's Digest*, pop fiction is comfortable; it reflects the generally accepted cultural patterns; it therefore doesn't challenge or upset as literature often does. Members of Ruby Wiebe's Mennonite community, for example, were very upset about *Peace Shall Destroy Many*. I suspect this was so because Wiebe didn't simply write a nice "informative" story about a Mennonite community that simply reflected its cultural ideas and life patterns. What he did was to look so carefully and write so truthfully that he showed up huge gaps between ideals and practice; he exposed some of the weaknesses and inconsistencies, the cruelty and deceit that are, sadly enough, part of a Christian community too. "Exposures" of this kind are hard to take, but it behooves a Christian to examine himself rather than "kill the messenger."

It surely is not the purpose of literature to expose faults constantly and to upset people. But if the faults are there, and they fall within an author's scope, why then, they must be included in his work if it is to be honest and realistic as well as imaginative. Literature worthy of the name deals with the whole range of human experience, recreates this experience, and in so doing, "interprets" it.

This brings up another obvious problem. What if an author's view doesn't coincide with our own? How do we know Wiebe was right about how a Christian should live in the world? Maybe those people had a right to be angry. Well, we can begin by comparing our own knowledge and experience with the experience presented to us in the novel. If we do this honestly, we can decide whether or not Wiebe is a liar. We can decide fairly easily in this case because Wiebe confesses to be a Christian, and we are attuned to his basic beliefs. But what happens when an author is not a Christian?

Perhaps we can answer the question best by taking a roundabout way. A writer, a gifted and serious writer, will recreate an experience in such a way that we are "grabbed" by it (not as a kid reading *Jaws 2*), that we are compelled to say, "Yes, that's true," or that we are at least compelled to observe keenly what may be new to us. This is the power and beauty of literature. A serious author demands participation; he demands a response, one way or another, because he has said something important, compellingly and beautifully. If Christians ignore this kind of writing because an author's ultimate vision does not coincide with theirs, they do so at the expense of their cultural sensitivity. (And how, incidentally, can Christians minister to a world they don't understand?)

Continued on page 27

Mrs. May Drost taught English at London [Ont.] Christian High until the end of the past school year. With the arrival of twins she is now a busy housekeeper.

Announcing...

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(Old Testament)

by Anne De Vries

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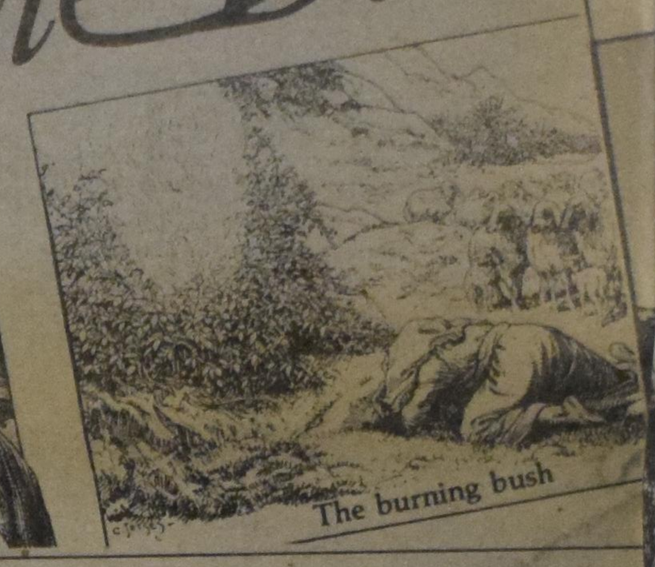

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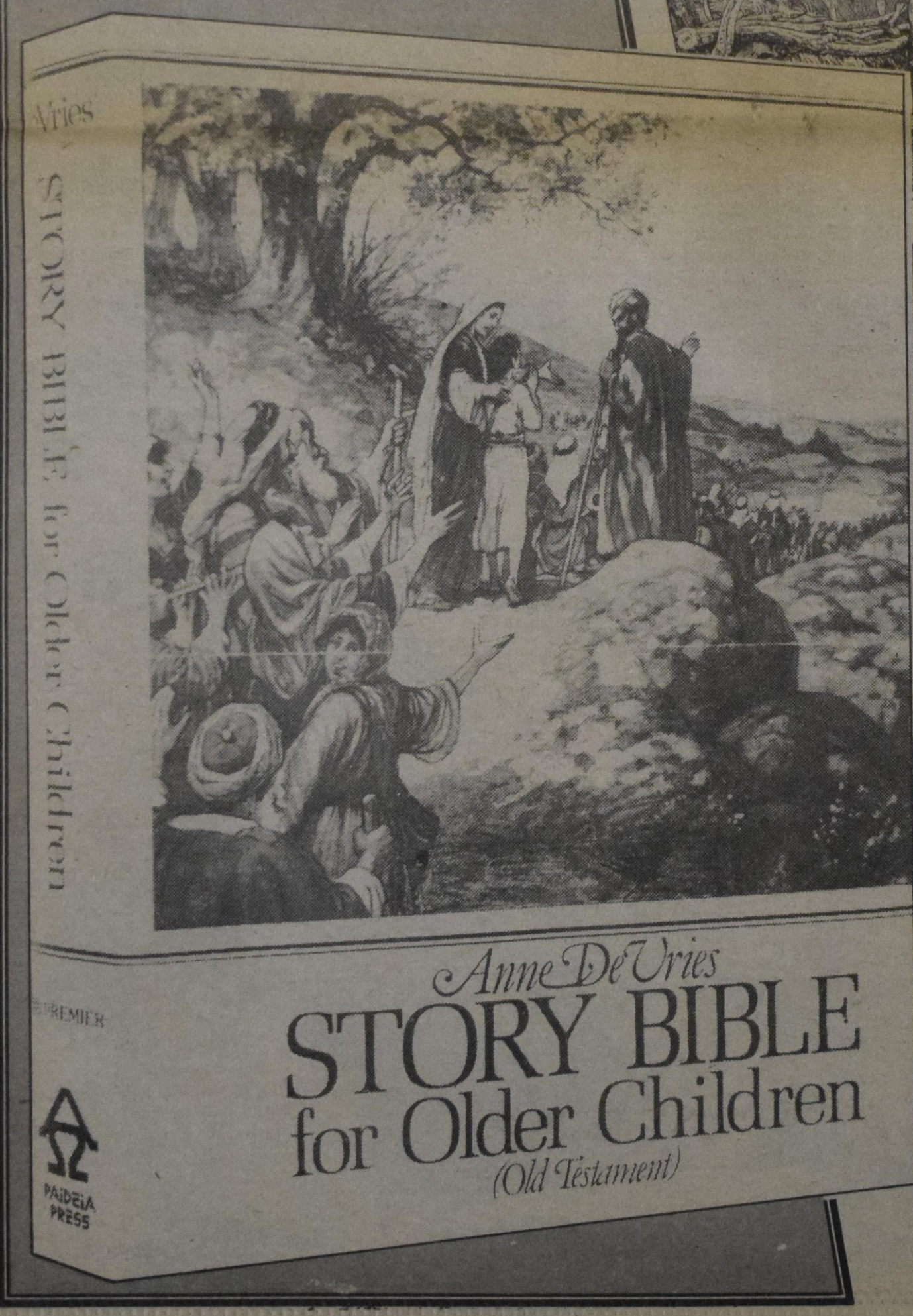

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Samson at the city gate

Samson and

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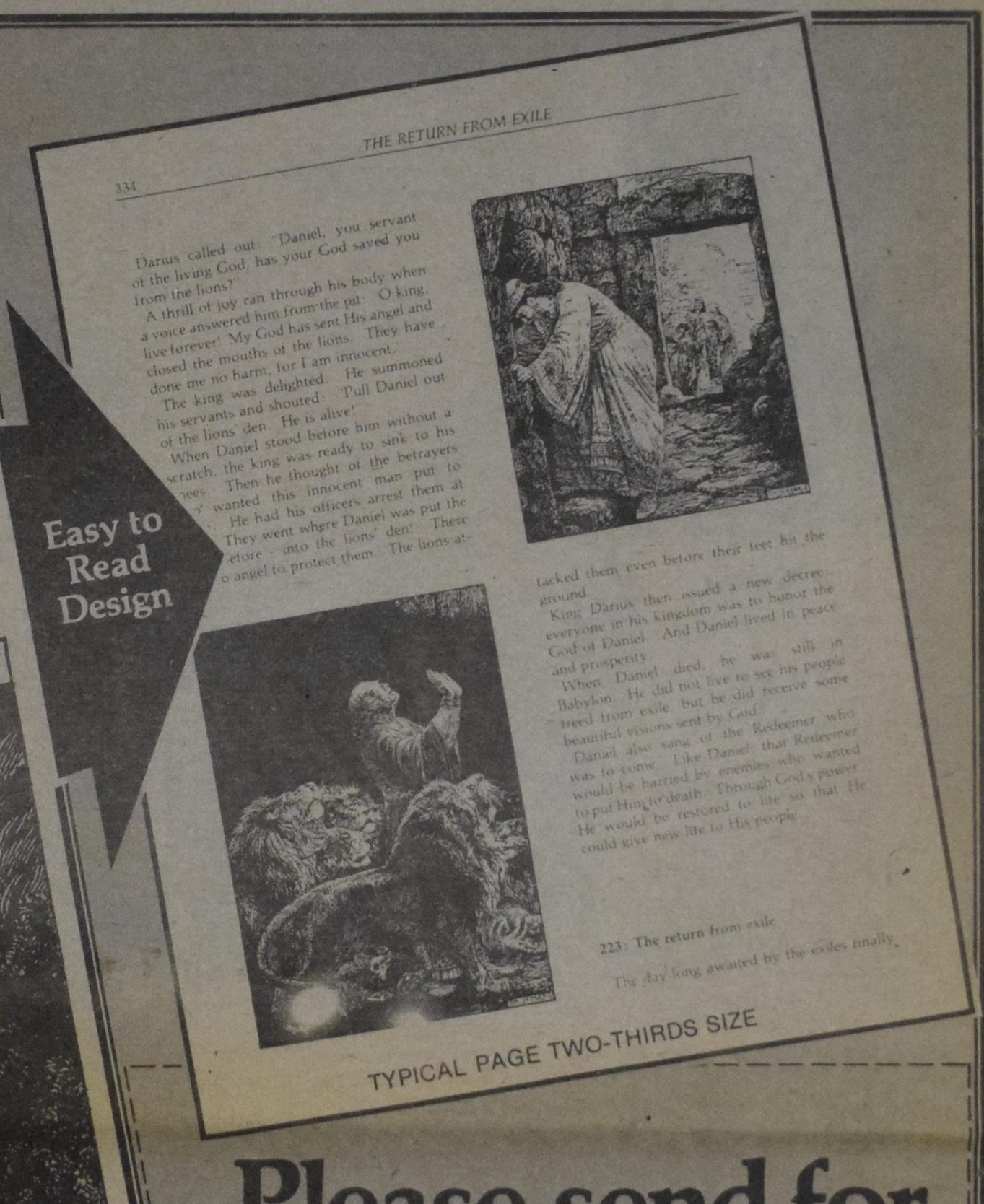
THE RETURN FROM EXILE
334
Darius called out: 'Daniel, you servant of the living God, has your God saved you from the lions?'
A thrill of joy ran through his body when a voice answered him from the pit: 'O king, live forever! My God has sent His angel and closed the mouths of the lions. They have done me no harm, for I am innocent.'
The king was delighted. He summoned his servants and shouted: 'Pull Daniel out of the lions' den. He is alive!'
When Daniel stood before him without a scratch, the king was ready to sink to his knees. Then he thought of the betrayers
wanted this innocent man put to
He had his officers arrest them at
They went where Daniel was put the
before into the lions' den! There
angel to protect them. The lions at-
tacked them even before their feet hit the ground.
King Darius then issued a new decree: everyone in his kingdom was to honor the God of Daniel. And Daniel lived in peace and prosperity.
When Daniel died, he was still in Babylon. He did not live to see his people freed from exile, but he did receive some beautiful visions sent by God.
Daniel also sang of the Redeemer who was to come. Like Daniel, that Redeemer would be hurried by enemies who wanted to put Him to death. Through God's power He would be restored to life so that He could give new life to His people.
223: The return from exile
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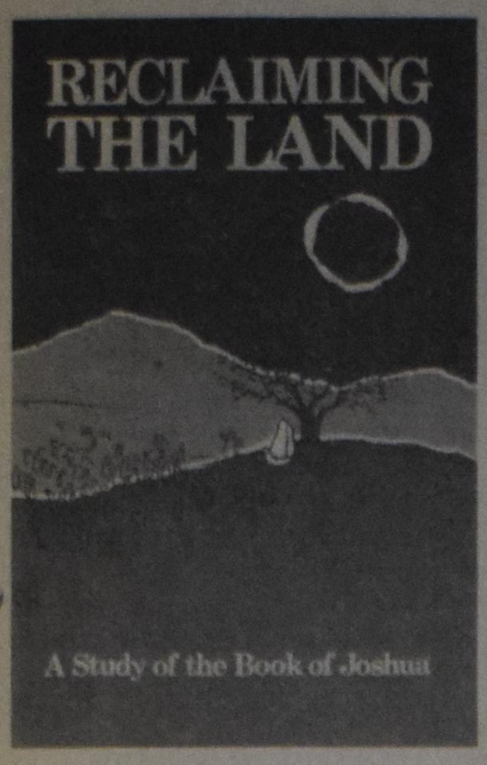

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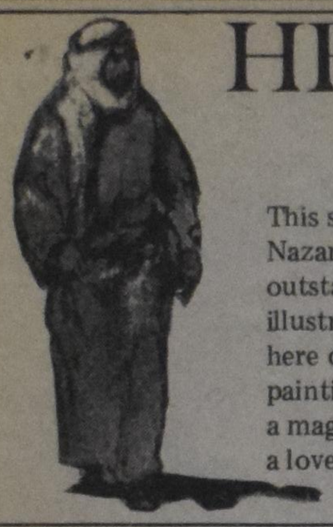

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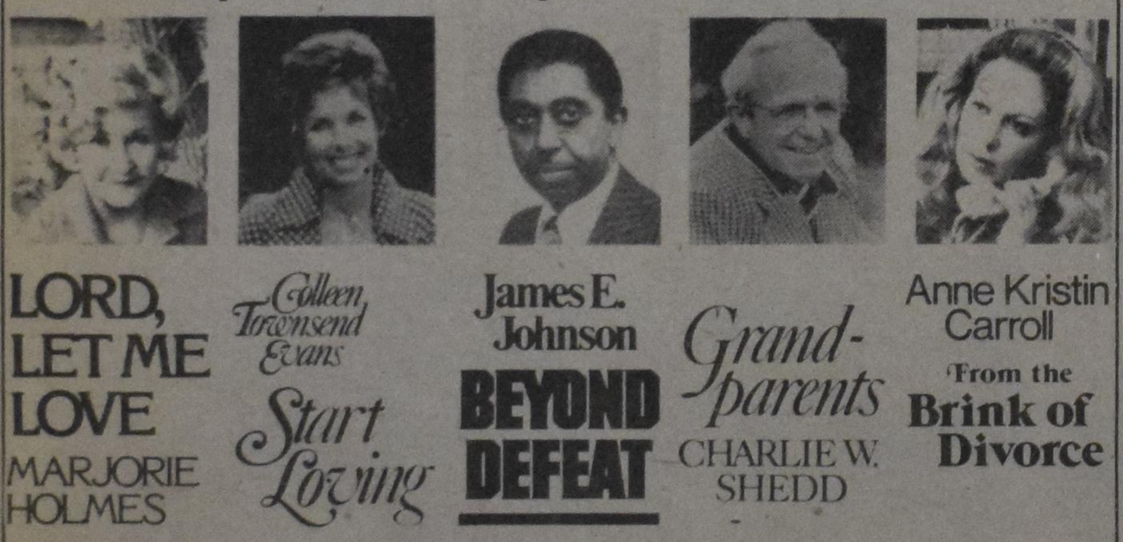

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Graphic illustrations in

by George Langbroek

Each year there seem to be more Bibles and Bible-story books for children than the year before. This is not necessarily a bad thing, but it does present certain problems for parents. They must carefully choose their children's Bible from the many picture books, story books and children sermons that are available.

But something that often seems to be neglected by parents as well as by publishers of Children's Bibles are the illustrations that are found in them. Yet the illustrations are as much an interpretation of what the Bible is saying as the written words in these books.

Because a child will usually remember most clearly that part of the story that is illustrated, a Bible in which the pictures do not convey the story's central thrust leaves him with a wrong understanding of the events. This is one area in which a lot of children's Bibles are very weak.

First of all, I think we must ask the question, why do we illustrate children's Bibles? The answer is quite simply, to help them remember the story. Adults can visualize what they read and hear because they have built up a vocabulary of visual images through experience. But children don't have such a large vocabulary. Therefore, they need to see as well as hear the stories to be able to understand and to remember. That is why television is such a strong educational instrument for good or for bad. One of the best series for young children in this regard is *The Purple Puzzle Tree* by Concordia Publishing. It is made up of a series of records and books so that the child can follow the record in the books. The artwork is very good.

Secondly, we must ask: how should children's Bibles be illustrated? The first thing we should look at is whether they are interesting and understandable. Do they leave enough to the imagination and yet convey the meaning of the story? The pictures must clearly portray what is happening and, when necessary, where the story is taking place.

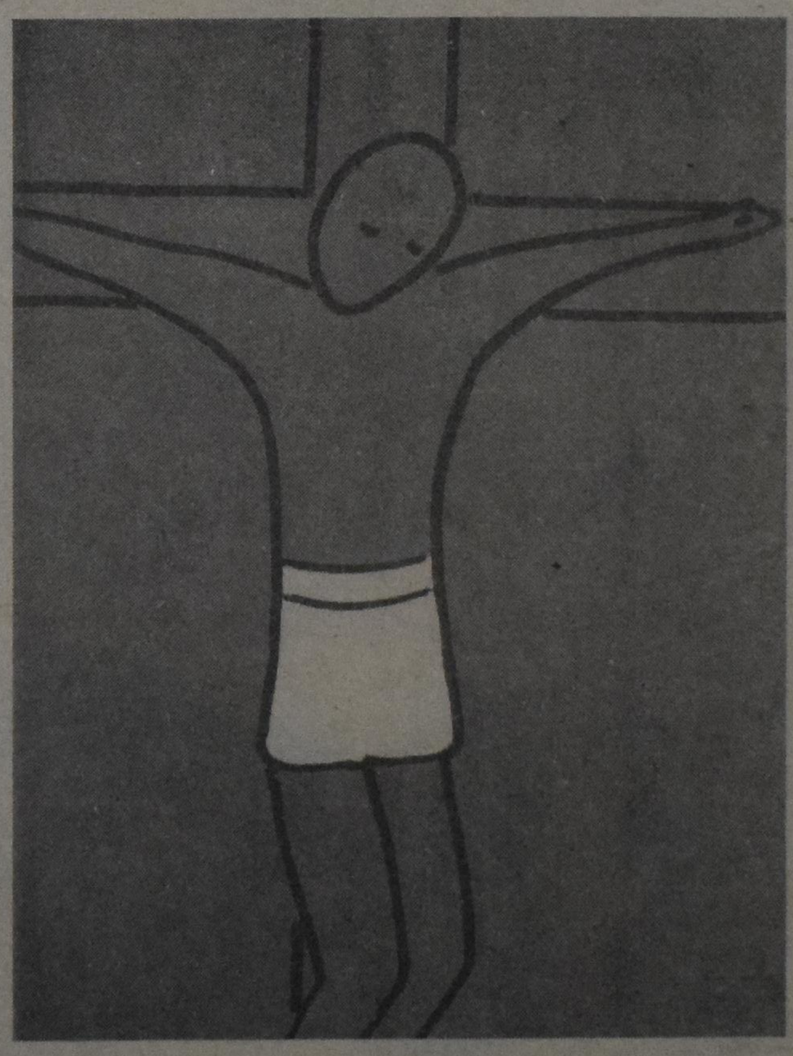
Illustrations should also portray the emotions of the people in the story, people laughing and crying and also getting angry. Illustrated Bibles that have sentimental, pious pictures portraying people in unrealistic adoring poses, with Jesus in a "heavenly" yellow colour, detract from the real meaning of the story and give a distorted view of who Christ is and what he came to do.

The illustrations should be as honest as possible with the amount of information that is given in the Bible. For instance, it would be very difficult to illustrate Moses receiving the Ten Commandments from God because we don't know how that event took place. But we can quite easily illustrate the parable of the good Samaritan — Rembrandt made a very good one.

We can also judge illustrations on their creativity and their imaginativeness. Bibles for children should be illustrated by Christian artists who understand their meaning and who can bring that meaning across in new and creative ways. Some Bibles I have seen do great injustice not only to the story but also to the imagination of the child by oversimplifying the pictures so much that all meaning is lost. The best ones I have seen are so good that they hardly need an accompanying explanation.

Let me show you a few examples as to what I mean:

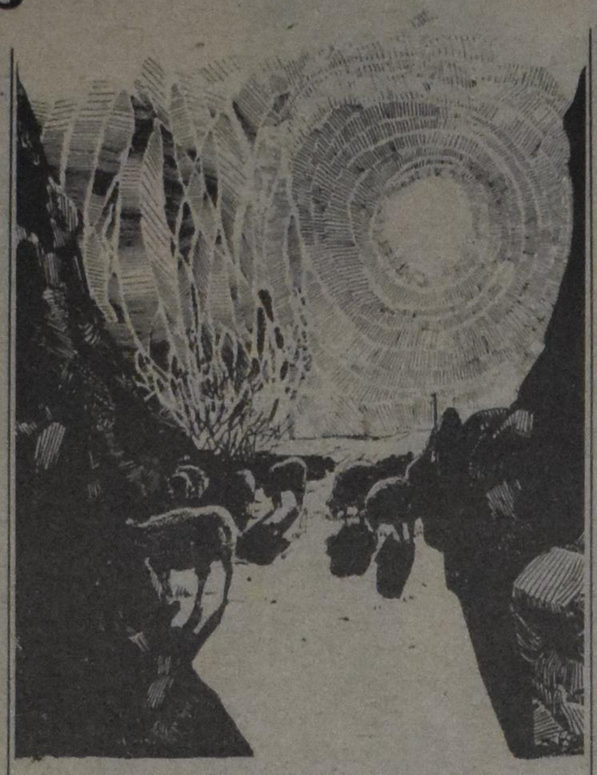
The figure in this illustration from *Good News for Children* by Sheri Dunham Haan is oversimplified and unimaginative. It not only does injustice to the child's imagination, but also completely looses the drama and terrible suffering Christ went through.



children's Bibles

This illustration is from *Marian's Big Book of Bible Stories* illustrated by Dirk Gringhuis. The way these pictures are drawn shows that the artist believes the Bible to be full of good moralistic stories for children. These pictures seem unrealistic and make it hard for the child to get the proper meaning of the Biblical story.

I also found *The Child's Story Bible* by Catherine F. Vos, illustrated by Betty Beeby disappointing, especially in terms of the pictures not relating to the theme of the story. Neither were there enough pictures. For instance, there were no pictures between Christ's entry into Jerusalem and Mary's weeping at the empty tomb. Omitted are illustrations of all those most important events that happened in between. Is Mary's weeping the central thrust of the story of Easter, or is it the joy of finding out that Christ lives?



Two Spies on a Rooftop, by Marianne Radius a children's sermon book, has some very creative artwork done by the artist Chris Stoffel. One example is this scene of Moses at the burning bush. The picture is somewhat abstract, yet it is strong in design and message.

Two very popular illustrators for children's Bibles and story books are Richard Hook and Frances Hook. Their pictures are very realistic and colourful. They are easy for children to understand and usually deal with the central theme of the story. Richard Hook has a much more honest way of illustrating a story than Frances, who tends to sentimentalize her people and especially Christ figures.

This picture of Christ's entry into Jerusalem is full of joy and shouting by children as well as grown-ups. The emotions of the people are clearly shown; it was a happy occasion.

The last example consists of two illustrations about the same story. The story is about the adulteress the Pharisees brought before Jesus.

The one is by C. Jetses from *Groot vertelbook voor de Bijbelse geschiedenis* [*Story Bible for Older Children, N.T.*, not yet available in English) by Anne de Vries. It is a very realistic pen and ink drawing. It is emotional without being sentimental and honest without exaggerating in relating the main theme of the story. The people are real human beings who show their feelings. Some are rich and haughty, some are poor and blind. We can see the deep humiliation of the woman and the haughty arrogance of the Pharisees and the curiosity of the disciples as Jesus writes on the ground. It is typical of his illustrations in this book.

The other example on the same part of scripture is from another Dutch book called *Hij was een van ons* (*He Was One of Us*] by Rien Poortvliet. This is not an illustrated Bible but a picture book of paintings the artist made about the life of Christ with a short caption in very plain, everyday language explaining what the picture is about or what is being said. Poortvliet writes in his introduction that he has tried to tell the story by using the faces and hands of the people with which Christ came in contact to show that they were human beings just like we are. He has avoided painting the face of Jesus in a prominent manner because he feels that that could stand in the way of rightly understanding him. Christ's image is to be formed from his words and deeds.

Poortvliet is more than an illustrator, he is an artist, and it shows in the expressiveness he is able to give his characters. Any extra details which would detract from the central point he leaves out.

C. Jetses was also an illustrator. His pictures are detailed and show exactly where and how the story took place. There is not much room left for the child to use his imagination. The pictures are tightly drawn with each line of detail in place. To me, they lack spontaneity. The drawings, done around the turn of the century, may seem slightly old-fashioned, but they are not necessarily inferior to more recent ones. Some are better (Poortvliet) and some are worse as previously shown.

Mr. George Langbroek is a free-lance artist living in St. Catharines, Ontario.

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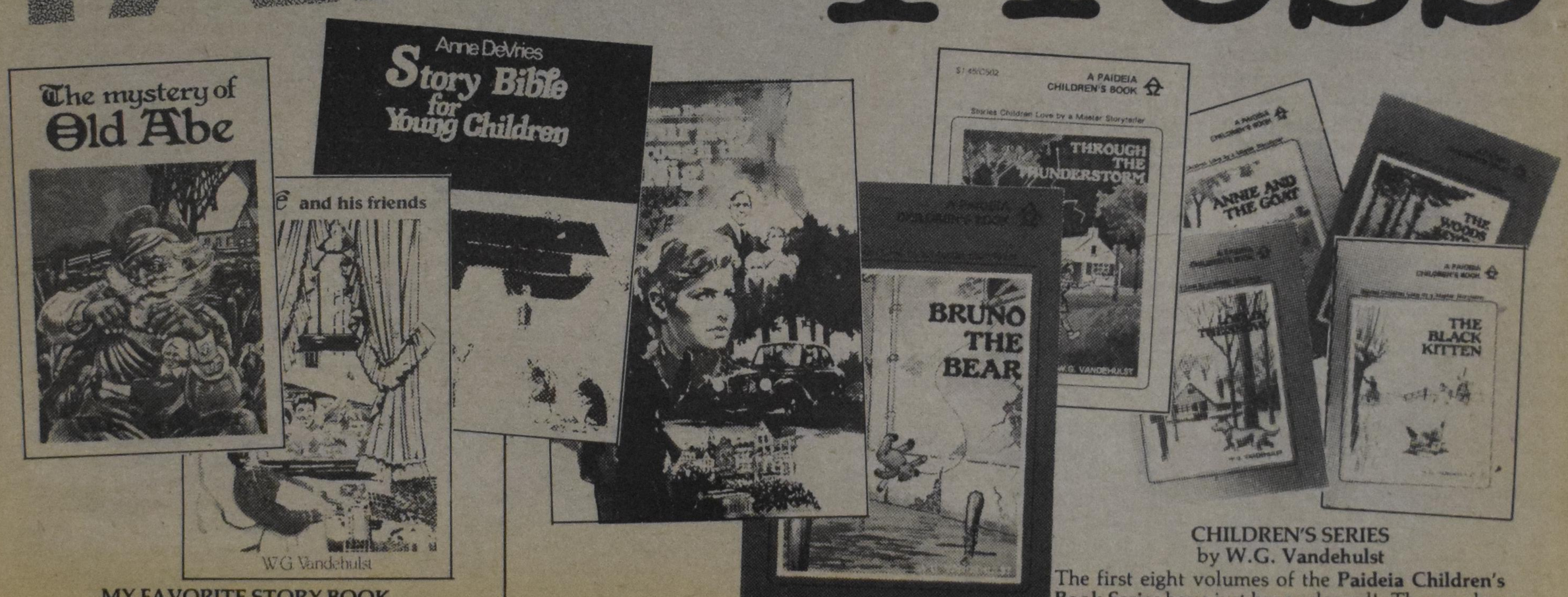

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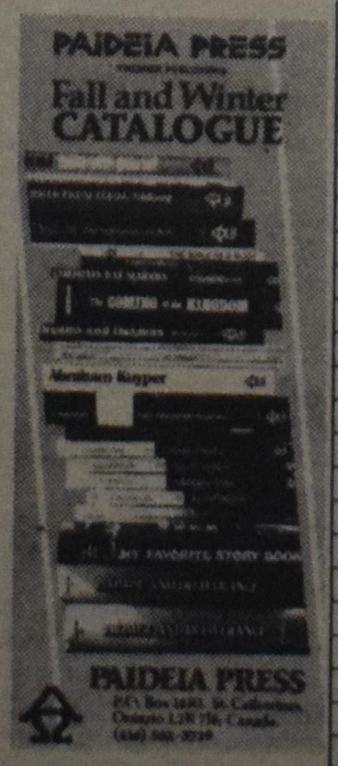

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Our daily worship

by Rev. J. Kuntz

"Personal Bible reading does not belong to the Reformed life pattern". That was one of the conclusions found in an honest report written some 20 years ago about the spiritual life in the Reformed churches of Holland. It said that only a low percentage of church members read the Bible for themselves. It mentions that "even though in our days so much is done to bring the Bible closer to the people, through new translations, paraphrased versions, popular Bible commentaries and other means, yet there is not much progress at all in personal contact with the Word of God." In the lives of most members there is "no quiet time."

The situation has not improved since then. We do not need statistics to prove that also among people of Reformed persuasion in Canada it is not a regular custom to have a time of private communication with God, in Bible reading and prayer. You may ask around and you will come to the same disappointing conclusion. Even those who hold positions of leadership among us often admit that they do not take time for personal contact with the scriptures. The Dutch report stated that only 25% of the elders and deacons have private devotions; 75% of them never come around to it.

It is safe to say that many of us have never been brought up that way. We have not learned to be busy with the Bible ourselves, to meditate, to be alone with God and to commune with him for 15 or 20 minutes daily. We simply don't know how to spend the time. Neither do many of us have our own private Bible in which we make notes and underline certain passages, and which we take along to church and to meetings with other Christians. Of course there are some for whom we must make an exception, who do have their "quiet time"—but no one will say that this is common practice among us.

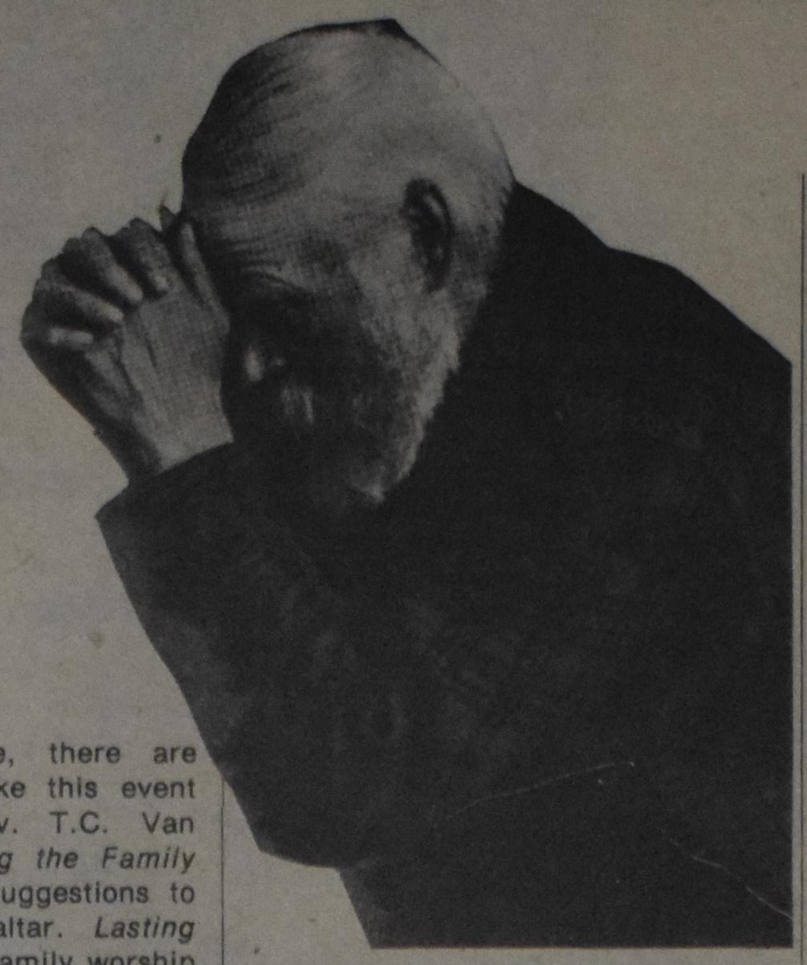
Were we always too busy for it? Was it not possible to find 15 minutes of each day for contact with God? But then there was something terribly wrong with our priorities, because there was always time for a host of other things.

Perhaps there is another reason that explains why that custom of private worship was never developed among us. We did not find it necessary. The Bible was read at mealtimes and as a family we prayed then too. That was deemed sufficient. Why would a person have his own quiet time beside these family devotions?

That's how our people often defend the fact that they do not spend much time for personal worship except for a prayer at bedtime.

Now it must be said that family devotions are indeed of extreme importance. God is a God of parents and children, and in covenantal unity they may commune with him and with each other. It is quite something that the Bible is read and that prayers were said every time the family sat around the table. But not many families have been able to keep that custom. In the morning everyone leaves at different times; at lunchtime most members of the family, including schoolchildren, do not even come home; and so the only time when there is family worship is at suppertime. We do well to guard this opportunity for devotions jealously and to make it the highlight of the day.

In case family devotions are not what they should be, there are excellent helps to make this event more meaningful. Rev. T.C. Van Kooten's book *Building the Family Altar* provides many suggestions to improve the family altar. *Lasting Food*, a book for daily family worship written by Canadian Reformed ministers, contains an introduction which also offers sound advice for family devotions.



But it is a sad misunderstanding to think that because of our family worship our personal contact with God is not necessary anymore. In our private communication with God lies a value and a blessing which cannot be found in our family devotions. Which Christian does not need his own private moments with God?

One of the recommendations in the Dutch report was the introduction of a daily quiet time in the personal life of all church members. In the rush of our days, which affects all of us, we are in great need of quiet moments filled with Bible reading, meditation and prayer; moments in which the Lord can speak to us and we to him and in which we can bring the needs of ourselves and others before him.

Actually such a quiet time should come naturally. When you love someone you take time to communicate with him. When we love the Lord we will find opportunities to commune with him and to listen to him in his Word.

We often get the impression that other Evangelical Christians are better trained in this personal piety and this personal walk with God.

We should encourage each other more and more, and also teach our children, to make this personal daily worship a regular part of the day.

That Dutch report recommended taking the morning, the first part of the day for that purpose. That sounds very acceptable. Nobody should start the busy day without first having contact with God. We need to hear his voice, and should also ask him for strength, faithfulness, perseverance in the struggles and the temptations we will have to face.

In itself it should not be difficult to set that up for ourselves and to follow our own order. Bible reading, meditation, and prayer are the three main elements for our private worship. There is help and guidance available in devotional books, in daily devotional guides, and in commentaries.

The danger of all these "helps" is, of course, that we do not think and meditate and pray for ourselves anymore, but let others do the work for us. The warning in the introduction of *Lasting Food* is well taken: "If you would use this book to replace your Bible reading it would become a curse rather than a blessing."

The help we accept should stimulate our own contact with the Bible. In *Daily Bread* (an aid for daily Bible reading and prayer, published by Scripture Union) the guide for daily worship is that you should "Pray first. Read carefully the verses for the day. Don't go too fast, but also don't worry about the parts you don't understand, Think about what you have read. What is the passage about? What did it tell me about God? What did I learn for today? After this, read the *Daily Bread* notes. Pray again."

In this guide much emphasis is placed on our own activity. This is necessary. The use of a devotional booklet can so easily become a quick way "to get over and done with it." You read the text, the comment and the prayer. And that's it! But then the Bible itself remained closed and you have not wrestled with its message yourself, or brought your needs before God.

Whatever helps we use, they should always lead us back to the Bible and encourage us to meditate for ourselves too. *Daily Bread* does that. It does not come with one text, but with a passage. It asks questions, urges the reader to go through the passage again and to think for oneself. It does not do the praying for us but only gives hints for which matters we should pray; we have to find our own words. For every week there is a special verse which you can learn by heart.

Daily Bread is not the only booklet available. Thousands of Christians use the booklet of M.D.De Haan and H.G.Bosch, *Our Daily Bread*, or *The Upper Room*. The Reformed Church of America publishes *Words of Hope*, with the Bible readings, short prayers and (sometimes) a discussion starter.

The problem with several of these booklets is that they try to be popular. For instance *The Upper Room* fills the page of each day with a sentimental story but does very little to explain the Bible passage and to stimulate self-study. The scriptures are hardly taken seriously; human experiences must lead the way. Other devotional guides aim constantly at the conversion of the reader but give little for the upbuilding of his faith.

Reformed readers will be primarily interested in worship aids in which the Bible itself functions as a lamp and light, not as a book that teaches us decent morals, but as an aid that daily brings us to the Lord Jesus Christ in whom we find forgiveness and newness of life.

The Back to God Hour publishes *Today*, a bi-monthly booklet, in which a number of Christian Reformed ministers have written a message for every day (address: 6555 W.College Drive, Palos Heights, Illinois, 60463). Not every message hits home; not every pastor is able to write clearly, and there is not much stimulus to meditate about the Scripture passages ourselves; but the general content is good and can be warmly recommended. *Words of Hope* is issued quarterly and is available for one dollar per year (700 Ball Ave. N.E., Grand Rapids, Mich., 49503).

Besides these small devotional guides sent to you by mail there are also many books that offer a message for each day. There is *Day by Day with Billy Graham*, or *Each New Day* by Corry ten Boom, *Share my Pleasant Stones* by Eugenia Price. *Climbing the Heights* and *Climbing Higher* by Al Bryant, *Meditation Moments* by Millie Stam, several books with a message from C.H.Spurgeon, *Through the Year with Watchman Nee, J.B. Phillips for this Day, Day by Day with D.L.Moody*, or *Reaching Toward the Heights* by Richard Wurmbrand, just to mention a few popular ones. There are even *Daily Readings for Men* and special books for women. In Holland we had a number of excellent day-books (dagboeken); here we have *Daylight* by Andrew Kuyvenhoven, and *Lasting Food* by seven ministers of the Canadian Reformed Churches, written especially for Reformed people. Many of us will feel best at home with the latter two. You find in them no pious superficialities, but honest efforts to understand God's message for our day and to pass it on.

These books can be used for a full year and can be alternated with other material mentioned here. Of course not all other books can be condemned as bad, moralistic and sentimental. Many of them we can read with profit, even though you must make your selection in the bookstore with care. Too often Bible verses are used only as a motto.

But whatever we use, let us not be satisfied with the meditation and the prayer of the writer but seek for ourselves what God is saying to us and what we should say to him. In this way our family worship and our private devotions can benefit from the help of others and at the same time gain in depth.

To enrich our time of worship even more we can make use of other good books that are available today, books in which also the Word of God is explained and applied. Paideia Press has already published a lot of solid material. The books of Schaeffer have been and are a blessing to many. Many writings of C.S. Lewis are delightful and always keep their value. But there is more, and of course, everyone has his own preference. But again you have to be very selective, because many books are loaded with pious remarks and stories, but do not really open the scriptures for you. Read the book reviews in our magazines and you will get an idea what is good and what is not so good.

In our time we hear a lot about the need for spiritual renewal. But that renewal will not take place unless Christians themselves find the way back to God and to his Word.

That's why our daily worship is a matter of such crucial importance. Let us see what can be done to revive or renew our everyday contact with God.

Rev.J.Kuntz is pastor of the Covenant Christian Reformed Church in St. Catharines, Ont.

The Reformed Journal: a North-American tradition

by Marlin J.Van Elderen

Now in its 28th year, the *Reformed Journal* continues to strive for the same goals that led Harry Boer, James Daane, George Stob, Henry Stob, and the late Henry Zylstra to inaugurate this visionary exercise in volunteer journalism in the spring of 1951.

The percentage of *Journal* readers who are members of Christian Reformed Churches may have diminished over the years, and the pages of the *Journal* may refer less frequently today than they once did to this year's *Agenda for Synod*, but the intention of furnishing thoughtful and thought-provoking Reformed comment and opinion on the passing scene in church, society, and culture remains unaltered.

Also unchanged is the fact that the Journal's writers and editors donate their work, with the bills for typesetting, printing, mailing, and a modicum of promotion picked up by William B. Eerdmans Publishing Company. Without such contributions a periodical with fewer than 3100 subscribers could not produce 24 or 32 pages of editorial copy monthly for a $7.50 annual subscription fee.

From the beginning the *Journal* has been a small-circulation magazine; and even its most extravagant dreams of growth have seldom been in terms of a readership much over the five-figure mark. A sizeable number of its subscribers (though by no means the majority) are full-time clergy, and most of the remainder occupy or have occupied leadership positions in local churches, denominations, Christian schools, and other Christian organizations. About 50% are now members of Christian Reformed churches; most of the rest come from a variety of churches that would be generally classified as "evangelical."

The contents of the *Journal* vary from issue to issue. As a monthly periodical, operating without a large budget or staff, the *Journal* is not in a position to offer exhaustive and timely coverage of news events in the world of religion, though interpretative reports of some important events do appear. The three forms in which comment and opinion regularly appears in the *Journal* are the "As We See It" section, the articles, and the reviews of books and films.

One of the most popular sections of the *Journal*, if one may judge from reader surveys, is "As We See It," several shorter essays with which each issue begins. Often these will be in the nature and style of an editorial, urging a particular stance on a given issue; but lighter and more personal essays sometimes humorous—are also included in this column.

Three or four articles constitute the heart of each issue. Given the firm conviction of the editors that the Reformed faith offers—indeed requires—that we speak to all of life in the light of God's judgment and grace, the subject matter for *Journal* articles ranges across from all of life. Church and theological issues are of course prominent, but so are ethical questions and discussions of the responsibilities of the Christian in society and culture. A recent issue featured timely reflections from two Christian ethical thinkers on the issue of test-tube babies.

"Journal Review" discusses significant books and (to a lesser extent, admittedly) motion pictures. Again, books which treat theological and ecclesiastical issues are joined by books dealing with social and cultural questions. Both secular and religious books are examined by a variety of reviewers.

Letters from readers appear quite regularly, often shedding important new light from different perspectives on subjects discussed in earlier issues. Short stories and poetry are also featured from time to time.

Some of the problems facing the *Journal* are not unlike those facing similar periodicals these days. As do all magazines, it labors under the ongoing pressure of inflation in materials and production costs, as well as a postal rate structure that threatens the very existence of many magazines. Furthermore, the *Journal* insists unashamedly on the pre-eminence of the printed word in an age when reading skill is in an alarming decline, and many people prefer the passive relaxation of television to the challenge of reading material designed to provoke thought.

Other challenges are more subtle, but perhaps also more formidable. Emerging, as it always has, from a small group of dedicated persons (most of the articles in the first issues were written by the editors), the *Journal* is vulnerable to the charge of being the mouthpiece for a particular party-line. Charting a course between being programmatic or ideological and being a forum for just any viewpoint whatever is a delicate journalistic manoeuver. A periodical may welcome, even solicit, opposing opinions, but at certain points—and determining where these are is the tricky thing—it has to take a stand.

Another difficulty facing a periodical of the size of the *Journal* is the inevitable blind spots that result from the limited perceptions of which any small group is capable. What may seem a crucial issue to one person may strike someone else as trivial—and vice versa. Yet no periodicals can reasonably treat every subject. How does a magazine stay relevant without spreading itself too thin?

Again, a small periodical of the voluntary variety is constantly tempted to take itself with a great deal of seriousness. Turning on oneself the same critical eye one turns so unblinkingly on others is a worthy objective not always easily attained. The goal of journalistic humility, hand in glove with commitment, is an elusive one.

Tensions such as these can be creative tensions. The *Journal* has changed in 28 years by responding creatively to some of the tensions raised by developments in the editors and in the readers. There is every reason to suppose that standing by the purpose with which the magazine began will mean making other changes in the future.

Mr. Van Elderen is editor of the Reformed Journal.

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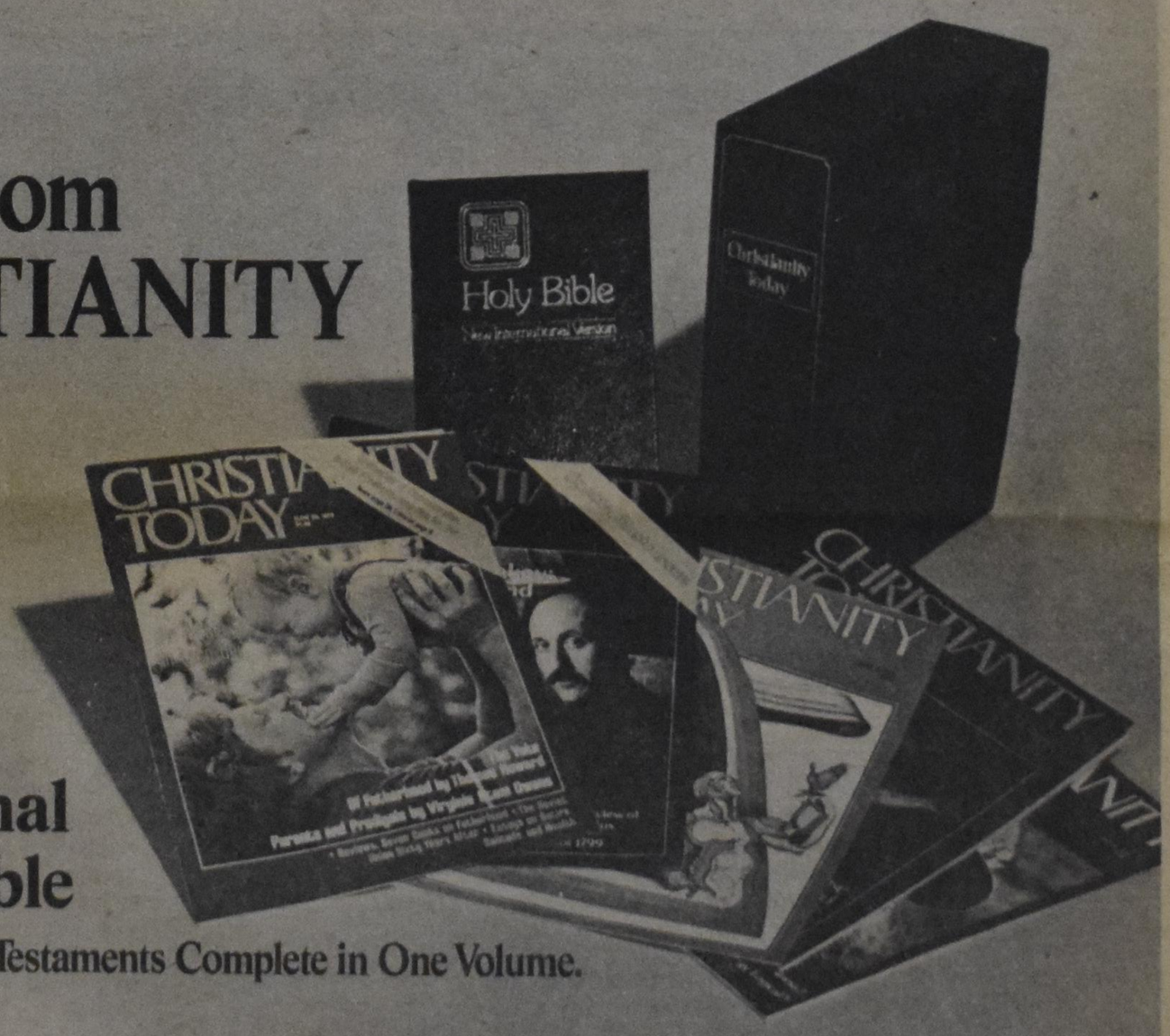

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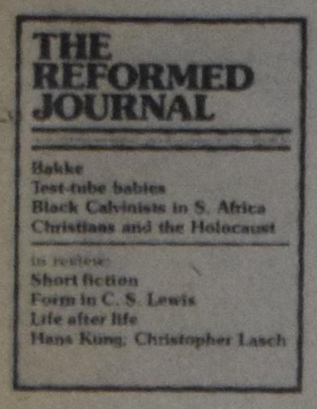
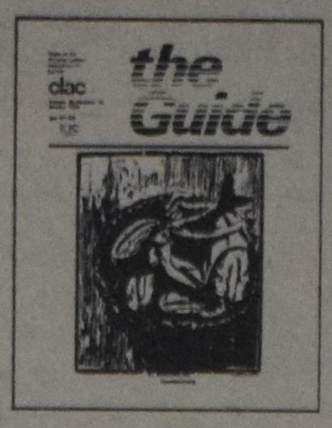
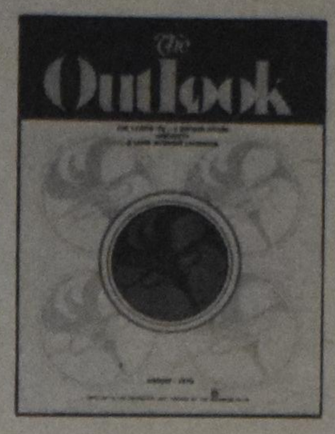


Begun as a periodical of comment and opinion within the Christian Reformed Church, the **Reformed Journal** has always been independent of denominational affiliation. Recognizing that "Reformed" means continually reforming, **Journal** writers struggle thoughtfully with their tradition and its resources, expecting their readers to think with them about how God's judgment and grace bear on critical issues in church, society, and culture. Sample copy on request. 255 Jefferson SE., Grand Rapids, Mich. 49503. $7.50/year.



The Guide is the official publication of the Christian Labour Association of Canada. It appears ten times per year and has a circulation of 8,300. As we all know, the Canadian labour scene is wracked by strife and conflict. In this perplexing situation **The Guide** provides a much needed Christian perspective. More than ever do we need Biblical insight and understanding with respect to the social and economic issues that occupy our nation and our minds. We kindly invite you to take out a subscription to this unique magazine. Subscription $5.00. **The Guide,** 1036 Weston Rd., Toronto, Ont. M6N 3S2.



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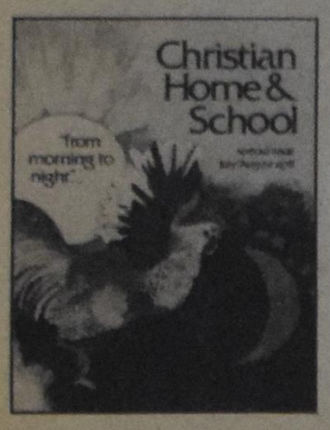
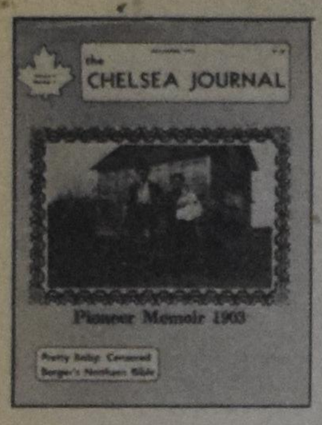


Christian Home and School is designed to bring before the Christian community the compelling claims of Christian day school education, to challenge Christian parents to take up their responsibilities in the nurture of their children in the home and school, and to inform the North American Christian school communities of the development of Christian education.

Available for $3.75 a year, $6.50 for 2 years, from Christian Schools International (formerly NUCS), 865-28th St., S.E., Grand Rapids, MI. 49508, U.S.A.

Faith Today, the new Canadian Christian newsfeature magazine, is published 11 times a year. Founded last year, the trans-denominational publication gives cross-Canada coverage of Christian activity. Newsfeature articles will deal with issues facing Canadian Christians as they apply the faith in personal, family, and church experience and in society at large. Book reviews, columns, editorials, and 'opinion' articles will complete the monthly package. Editor: Leslie K. Tarr. **Faith Today,** Box 186, Station U, Toronto, Ont. M8Z 5P1. Subscription: $6.95.

Catalyst a quarterly publication of the Committee for Justice and Liberty (CJL). **Catalyst** hopes to become one of Canada's politically prophetic publications — a facilitator for change that leads to greater justice. Views and positions appearing in **Catalyst** are published in the hope of making a positive contribution to the achievement of a social, economic and political framework which encourages all people to develop their many-sided lives in service of God and neighbour. Subscription $5.00 annually. CJL Foundation, 229 College St., Toronto, Ont. M5T 1R4 Second class registered #4446.



The Chelsea Journal is now starting its fifth year. It is named after Sir Thomas More whose balance and interest in politics, religion and literature inspired us. The **Journal** is finding a major challenge in tackling the great ethical questions of the day. Reformist with respect to Canadian political/social and economic questions, it is interested in alternative life-styles. The **Journal** also emphasizes the Third World but also focuses on art, culture and literature. Moreover, the Journal explores man as a spiritual being. 6 issues, $8.00. 1437 College Dr., Saskatoon Sask. S7N 0W6.

Vanguard is a Canadian Christian magazine, published bi-monthly, commenting on cultural, economic, political, and social issues of the day. Under the editorship of Bert Witvoet and the authorship of people like Cal Seerveld, Paul Marshall, Bernie Zylstra, and many other regular or occasional writers, **Vanguard** provides the reader with a Reformational perspective on large and smaller topics. It contains stimulating editorials, reflections on Bible passages, as well as film and book reviews. $8.00 per year. 229 College St., Toronto, Ont. M5T 1R4.

Mennonite Brethren Herald is a lively, family-oriented fortnightly magazine, with sections of comment, church news, feature articles and reviews of interest to a wide range of readers. While denominational, it contains much of general interest, and tackles issues from a church brotherhood standpoint that many non-Mennonite readers will find refreshing. Thoroughly Evangelical and Anabaptist, the **Herald** also takes seriously that it is a Canadian publication. $10.00 for one year. Editor: Harold Jantz. Circulation: 10,000. Mennonite Brethren Herald, 159 Henderson Highway, Winnipeg, Manitoba, R2L 1L4.

Calvinist Contact is an interdenominational, Reformed weekly newspaper which reflects the Reformed view that God is the ruler of all of life. It features articles which deal with church-related matters as well as articles on politics, agriculture and education. There are regular contributions of a devotional nature and of a practical nature. Its strength lies both in its diversity and its unity. Calvinist Contact reaches 10,000 homes across Canada each week, with spill-over circulation into the United States and points abroad.

Mennonite Reporter is an independent bi-weekly tabloid of news and opinion serving Mennonites primarily in Canada but also around the world, with a circulation of over 9,000. Published in Waterloo, Ontario, the paper has won international awards for its graphic design as well as for editorial commentary and for general excellence in its category.

Annual subscription price is $8.00 ($10.00 outside Canada) for 26 issues. Send to: **Mennonite Reporter,** Waterloo, Ontario N2L 3G6.

Input — Resources for youth leadership. Background perspectives on current topics. How-to articles on group leadership, planning. Bible and topical studies, ready for photocopy. Issued 5 times a year. $5.00 Input, Box 7244, Grand Rapids, Michigan 49510.

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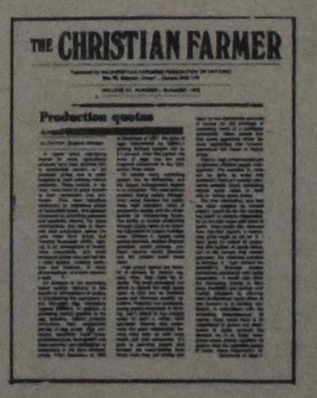


The Christian Farmer is published by the Christian Farmers Federation of Ontario to stimulate discussion of the issues of concern to Christian farmers and others interested ih food issues. Articles are mainly issue oriented and seldom news oriented.

The subscription rate is $10.00 per year. Subscribers also receive the CFFO Newsletter, a bimonthly publication about Federation activities and actions (Box 70, Drayton, Ont. N0G 1P0).

Together, the two publications give an overview of Federation life: the issues with which we struggle and the actions taken.

Faith Today: a new Canadian Christian newsfeature magazine

by Leslie K. Tarr

Our vision for *Faith Today* is that of a **quality, Canadian, main-stream evangelical, newsfeature magazine**—with an emphasis on each word.

Quality is evident in the secular magazines that are to be found in our homes. Whatever their content, whether good, bad, or mediocre, the packaging is usually first class.Why should a Christian publication not strive for a degree of quality that will stand comparison with what the children of the world offer? In addition, of course, if we expect to gain the attention of non-Christians, we should pay heed to the appearance of our publications.

The tide of nationalism is running strong in Canada today. Sometimes it is of the empty, flag-waving, sloganeering variety. At the same time, however, there is the need for a strong Canada, trans-denominational publication. Many of us receive and appreciate American Christian publications. None of those carry a significant amount of Canadian news nor do they deal with the distinctive issues that confront us as we seek to live out the faith north of the forty-ninth parallel. That lack is understandable because those magazines and papers are addressed primarily to an American audience. *Faith Today* is committed to an emphasis on what God is doing in Canada, through Canadian Christians around the world and to facing issues that challenge the attention of alert Christians today. Canadian writers will be introduced, developed, and encouraged. This emphasis should not be construed to be anti-Americanism or anti-anything else. That pseudo-patriotism is odious. Certainly the gospel transcends all national divisions, but God has placed us in a specific national setting, and we are called to live out the faith in that setting. We intend to respond to that challenge.

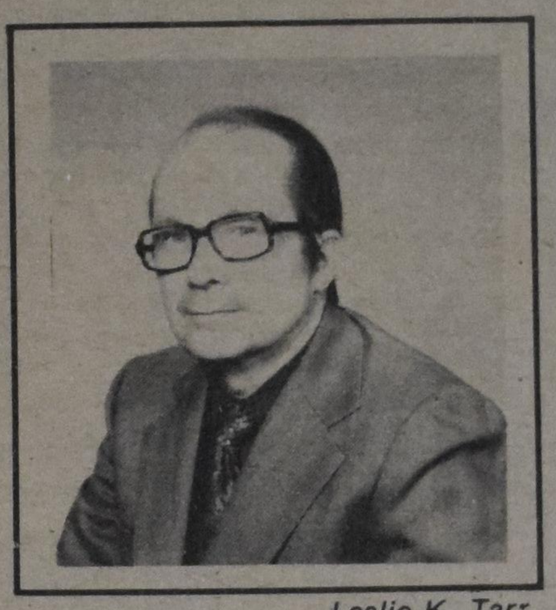
Main-stream evangelical is an awkward expresssion! It does convey, however, our theological position. The magazine is unashamedly evangelical — but not of the purely negative, abrasive variety that is all too common and which is regarded with bemused contempt by the world and with profound anguish by sensitive Christians. True to the Book and tuned to the times, we will respect the rich variety which characterizes the evangelical tradition and will strive to give fair coverage to that whole spectrum. John Wesley's famed maxim could be ours: "In essentials, unity; in non-essentials, diversity; in all things, charity."

Some Christian publications stress devotional articles, others carry biblical exposition, and still others specialize in personality or experience-oriented pieces. Our conviction is that those areas are adequately covered in existing publications available to all of us. We have no desire needlessly to duplicate other good magazines. Hence our emphasis is on news features, news and features that are related to the Christian faith in that real world around us. *Faith Today* will have an element of devotional and biblical content, but the emphasis will be on Canadian, Christian newsfeature articles. As we are enabled to expand, of course, we will add other components, but that will still be our basic commitment.

We have elected to have a magazine format and not the popular tabloid format. Both are valid, and each serves a specific purpose. We envisage a magazine that will eventually compare in appearance with the best of the secular or religious publications around us. Obviously we haven't yet come near that ideal, but that is our goal.

Like many other publications, secular and religious, we have experienced birth and growing pains associated with any new venture. Our readers' patience and many expressions of goodwill and encouragement from the wider Christian constituency are indeed heartening. Our projection is that with the coming January issue we should have ironed out the most pressing problems and be subject to the critical judgment of our friends who can assess how nearly we are attaining our ideal.

Although unrelated to any single denomination or Christian agency, *Faith Today* will seek to serve all who share our basic commitment to a dynamic evangelical presence and witness in Canada. The magazine will not be a collector and dispenser of press releases that merely record routine activities of Christian groups, but it is definitely interested in hearing of innovative ministries and real news that can be shared with the broader Christian constituency.

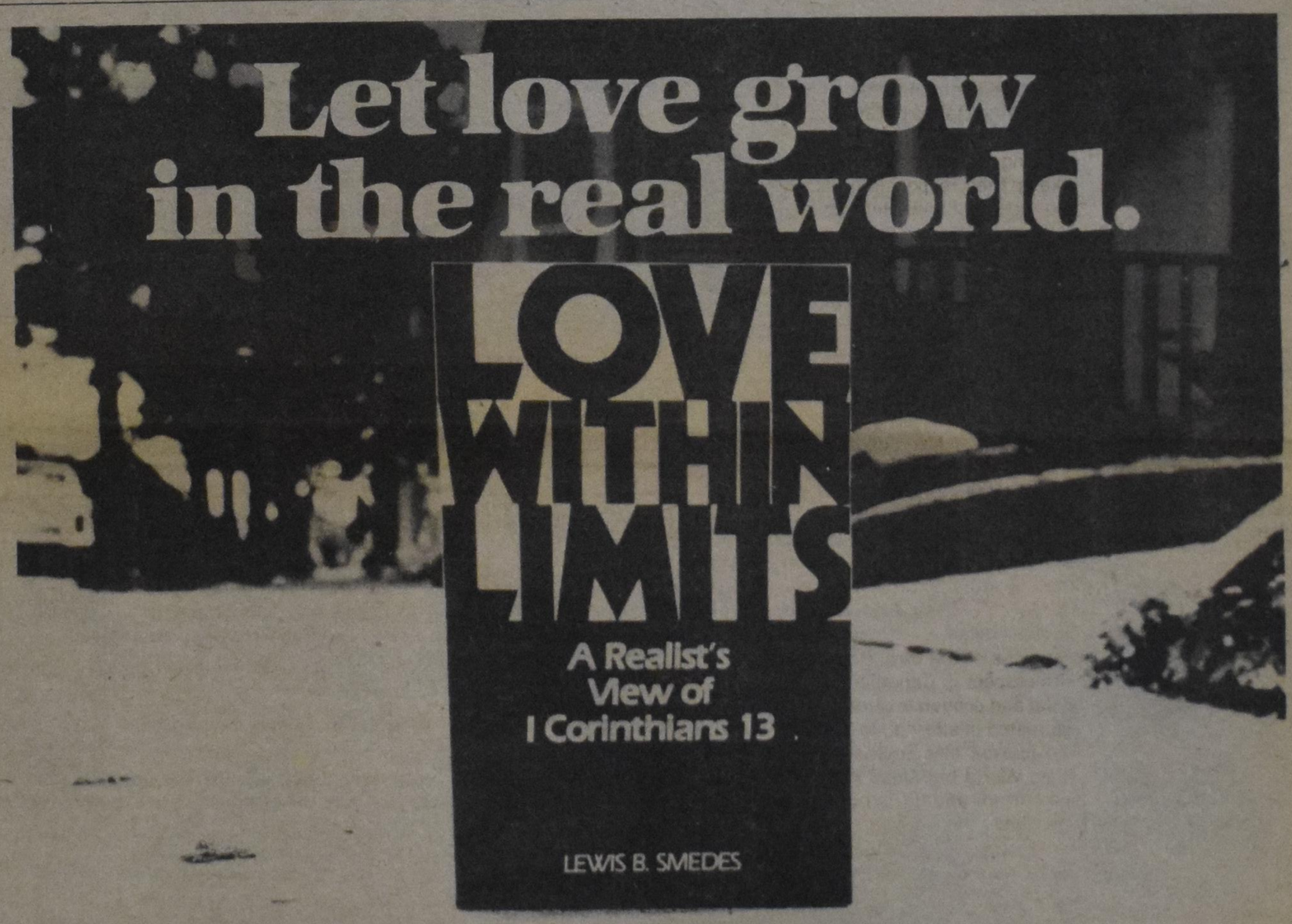


Leslie K. Tarr

Finally, we will earnestly strive to make *Faith Today* a Canadian publication and not only another Toronto-oriented magazine.

With the blessing of God and the cooperation of fellow Christians, we are anticipating the realization of that dream of a quality, Canadian, main-stream evangelical newsfeature magazine.

Rev. Leslie K. Tarr, Editor of **Faith Today** *and is Professor of Communications at Central Baptist Seminary, Toronto, Ontario.*



It's not easy.
But it can be done.

Think about what love, as Paul describes it, ought to be: longsuffering; kind; not jealous or arrogant or rude or selfish; believing, hoping, enduring all things.

Then think about what love, as we know it, all too often is: impatient; possessive; demanding; easily defeated. The love Paul speaks of echoes the Divine; but how can mere humans make such love a part of everyday life?

Lewis Smedes, author of *Sex for Christians*, recognizes the problem, sees the limits imposed on us by our humanity. And in this line-by-line examination of I Corinthians 13 he shows in realistic fashion how ideal love can take root in the crevices of the real world, how its power can reshape our lives.

Love Within Limits is not another rainbow-hued pep talk on the virtues of charity. Instead, it's a tough, uncompromising, down-to-earth discussion of how real people can really love; it is as challenging, demanding —and stimulating—as its subject.

"Every great once in a while a Christian writer addresses the subject of love and transforms the familiar into spiritual and intellectual adventure. Lewis Smedes has done that in Love Within Limits. It is a book of brilliance, tenderness and uncommon common sense. Christians of all traditions will welcome it as a guide to daily loving and eternal hope."

—Richard John Neuhaus,
Senior Editor, *Worldview*

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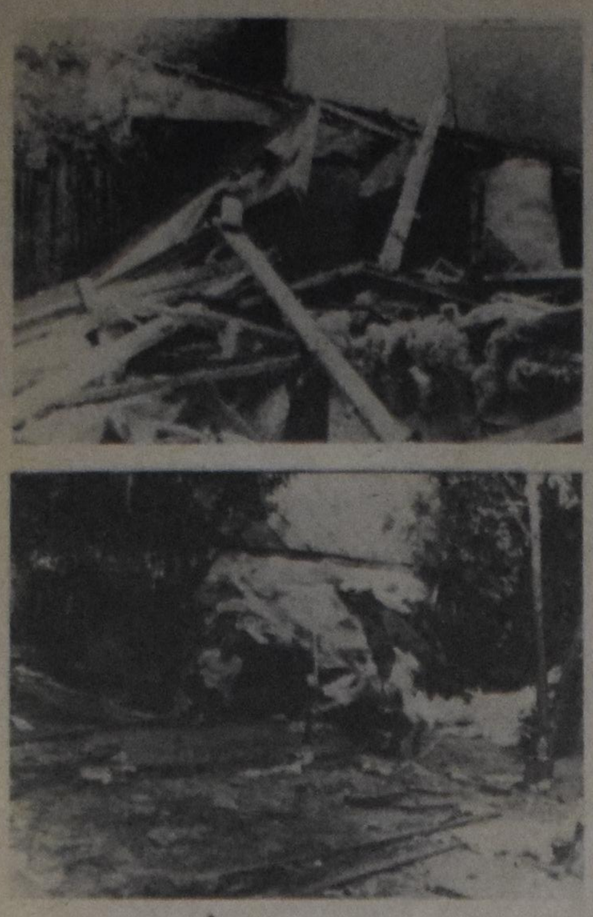
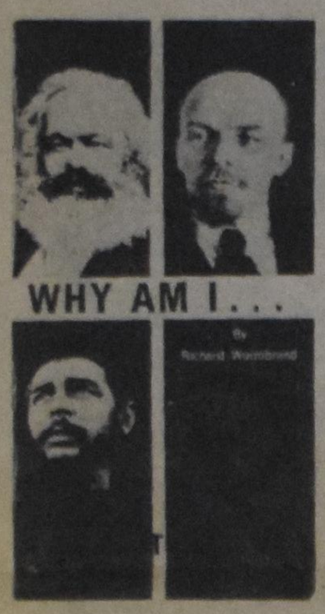
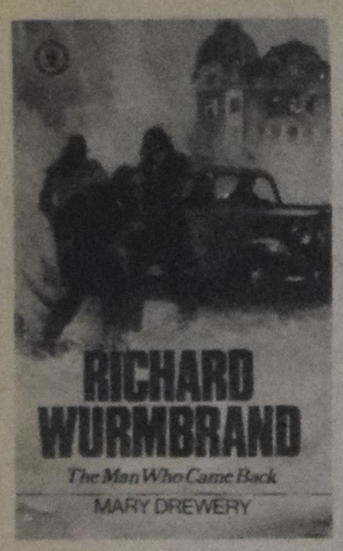


The Church behind the Iron Curtain today

In spite of glowing reports about more freedom for the Christian Church in the U.S.S.R., **Jesus to the Communist World Inc.**, a missionary organization helping Christians in Communist lands, continues to receive information suggesting the contrary. The two pictures on the left show what is left of the Christian Church of **Rostow** on the **Don**, after the **KGB** destroyed the building on August 8, 1977. The 3 pictures on the right shows parts of the congregations, who's church building was destroyed now meeting in the open air. However the harrassments go on. The upper left picture, taken on January 7, 1978, clearly shows a **KGB** agent taking pictures of the believers as they gather for worship. Such pictures are used in possible trials against our brethren. In order to prevent believers from entering the meeting area, the authorities have installed a sign saying that area is off limits because of **Cholera**, bottom left. Picture on the right shows the believers on their knees in prayer, after a loudspeaker (see arrow) makes speaking impossible. This is not an isolated case, but one of the many occurring all over the U.S.S.R. today. We draw your attention to the books about the **Underground Church.**

Books by Rev. R. Wurmbrand





The Wurmbrand Letters

017-8 **$1.25** paperback

Rev. Richard Wurmbrand reveals the personal correspondence he has with today's church leaders concerning the persecution of Christians behind the Iron Curtain. Leaders of the World Council of Churches, the Evangelical Movement and the Catholic Church express their views.

Tortured for Christ!

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"We had spent an evening with friends, and inevitably talk had turned to the Communists. A politician we all knew, a good, upright man, had been arrested, and after a few weeks hanged himself in his cell. What had he suffered to drive him to suicide? Someone had said: 'He must have gone through hell'. 'Richard, what do you think hell is?' 'Hell is to sit alone in darkness remembering evil you have done.' Richard replied. 'Within a few days he was in that hell himself.''

Was Karl Marx a Satanist?

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Were hymns of praise to the devil sung in Marx's house? Did Marx belong to a London based Satanist sect? Some of the evidence presented in this booklet will startle you!

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This book will prove one of the most interesting ever written by Rev. Wurmbrand. Does God exist? Did Christ resurrect? Is there life after death? All these burning questions have been answered in the negative by the atheists. This book is the Christian answer to the famous Atheist's Handbook widely spread through the entire Communist world.

If That Were Christ

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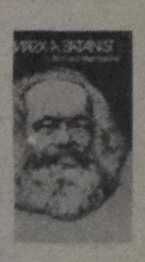
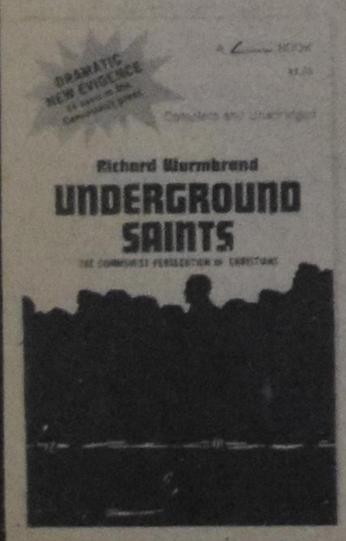
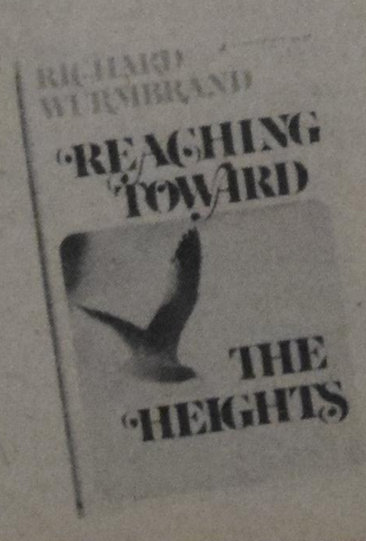
From Content:

Does the Underground Church exist? The absolute torture facts, only documented facts. The Christian church at midnight. Red China and answers to the most frequent criticisms. "Two Chinese Christians shivered with cold in a cell. Each had a thin blanket. One of the Christians looked to the other and saw how he trembled. The thought came to him, "If that were Christ, would you give Him your blanket? Of course he would. Immediately he spread the blanket over his brother."







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"The fate of a farmer in Vietnam, who has never seen a Jew in his life, will, in the last resort, depend on whether he reads the book about the Jew Jesus or the books of the Jew Marx. Whichever triumphs, either the Christian civilization or the Marxist world, both are closely bound up with a Jewish name." A must for witnessing to Jewish people.

The Underground Saints

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Documented evidence of the accusations, arrests and trials of steadfast Christians behind the Iron Curtain. The documents were translated by the Library of Congress.

If Prison Walls could Speak

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"I was imprisoned underground. I saw nobody except the guards and the examining officers. I entrusted my sermons to the angels. They have wings. They could take my words to my brothers and sisters in the faith."

These sermons are not what we usually understand by a sermon — the proclamation of God's truth — but an attempt to make others feel the storms of doubt, and sometimes even of rebellion against God, which assail a prisoner under such conditions.

They assailed St. John the Baptist when he knew that Jesus was living not far from his prison yet never came to visit him. They forced Christ himself to ask God why he had forsaken him.

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"Unless the Permissive age has died completely to a sense of the miraculous, his story can hardly fail to be a world sensation." — Evening News (London)

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J.B. Phillips, Translator of the New Testament.

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A brochure specially designed to reach the leftist for Christ. The outward appearance makes it to be easily passed as leftist material at leftist rallies and on college campus demonstrations.

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A totally unique collection of devotional readings by the renowned author Rev. Richard Wurmbrand, whose ministry grew out of long years of solitary imprisonment for his faith in Communist Romania. Every believer will have the opportunity to share daily Wurmbrand's "Spiritual Jewels".

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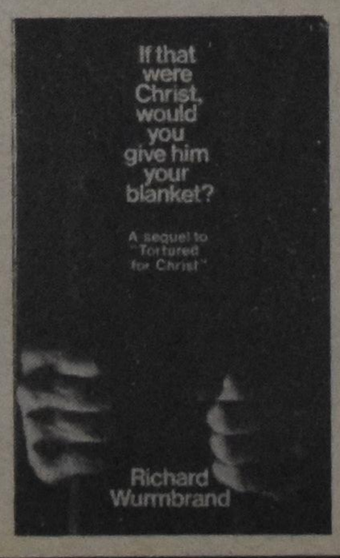
How does a child of 9 survive when both his parents are imprisoned and sentenced to long prison terms? When all their belongings and the house is confiscated by the state and he has to fend for himself at such an early age? When those who tried to help him were arrested for only daring to approach him? How does a youngster who has been banned from all public schools, being considered a public enemy, finish his education? And how can he find a job, when the most menial ones are beyond his expectations?



The Pastor's Wife

000-3 **$3.50** 218 pages -paperback

"Never mind that! Get your clothes on.' 'We had to dress in front of six men. They trampled over our things. From time to time they shouted out, as if to encourage each other to keep up the meaningless search. 'So you won't tell us where the arms are hidden! We'll tear this place apart!' I said, 'the only weapon we have in this house is here, and picked up the Bible from under their feet."

Richard Wurmbrand the Man Who Came Back

077-1 **$2.50** 125 pages paperback

By Mary Drewery

He came back almost from the dead, to tell the world of the faithful underground church which worships in secret in many Communist lands. A must for your Sunday School.

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Bequest for wings

by Gladys Hunt

"I'm going to play in the Hundred Acre Wood," said the small boy who lived at our house.

I knew what he meant and where he was going, and so I said, "Fine. If you see Owl, be sure to ask him about Eeyore's tail."

We knew about Eeyore, Pooh, Piglet, Owl and Christopher Robin. We had met them in a book together, and our live would always be richer because they had become our friends. To this day I feel sorry for anyone who hasn't made their acquaintance.

This is what a book does. It introduces us to people and places we wouldn't ordinarily know. A good book is a magic gateway into a wider world of wonder, beauty, delight, and adventure. Books are experiences that make us grow, that add something to our inner stature.

Children and books go together in a special way. I can't imagine any pleasure greater than bringing to the uncluttered, supple mind of a child the delight of knowing God and the many rich things He has given us to enjoy. This is every parent's privilege, and books are his keenest tools. Children don't stumble onto good books by themselves; they must be introduced to the wonder of words put together in such a way that they spin out pure joy and magic.

I used to have an eloquent old journalism professor who would often exclaim rapturously, "Oh, the beauty and mystery of words! What richness can be conveyed by those who master them!" And while we jokingly recounted his dramatic incantations to our friends, we ourselves coveted the mastery of words, the symbols which convey ideas. We knew that what he said was true.

Take all the words available in the human vocabulary and read them from the dictionary, and you have only a list of words. But with the creativity and imagination God has given human beings, let these words flow together in the right order and they give wings to the spirit. Every child ought to know the pleasure of words so well chosen that they awaken sensibility, great emotions, and understanding of truth. This is the magic of words—a touch of the supernatural, communication which ministers to the spirit, a gift of God.

We cannot underestimate the use of words in creative thought! Proverbs says, "A word fitly spoken is like apples of gold in pictures of silver." The right word in the right place is a magnificent gift. Somehow a limited, poverty-stricken vocabulary works toward equally limited use of ideas and imagination. On the other hand, the provocative use of the right words, of a growing vocabulary gives us adequate material with which to clothe our thoughts and leads to a richer world of expression.

What fun it is to encourage a personal awareness of words in a child—the delight of sound, the color and variety of words available to our use. I am not suggesting vocabulary drills which teach by rote the meaning of large words. That is quite different than feeling the beauty of words. Books, the right kind of books, can give us the experience of words. They have power to evoke emotion, a sense of spiritual conviction, an inner expansion that fills a child to the brim so that "the years ahead will never run dry."

Books and experience go together. I delight in remembering the night we stayed late after a family picnic along an isolated lake in the north woods—far past normal bedtime for children. We watched the rosy glow of the sunset color the sky on the far side of the lake and darken the silhouettes of the trees. We felt the sand shed its warmth and take on a damp coolness. And then darkness came. We sat around the campfire and listened to the sounds of the night. Young ears picked up things older ears hadn't heard. What we heard we tried to express in words.

Deep-voiced bullfrogs far away, anxious peepers closer by, the gentle lap of the water on the shore, the loon crying in the distance, the crackle of the wood in the fire, the sparks going upward like brief fireflies. And then, as though it were a special gift from God, a whippoorwill, a shy bird usually heard only from a distance, lighted in the bush just behind us and startled us with his clarity of song. Later we watched the moon rise over the trees before going home. We felt beauty: we heard and saw it. We tried to couch the experience in words. Chatter does not enrich; the right words do. Well-chosen words need only be few in number, and they help store away the pleasure of the adventure.

We have often awakened a small boy at midnight to see the marvel of the northern lights. We have stood on hillsides and described the numerous shades of springtime greens across the landscape. It's a marvelous game of awareness and words.

It's a game that can be played anywhere at odd moments. How do you think a barn in Nebraska looks? One child may answer, "Red, with cows around it." Another may say, "Gray and lonely, with no trees near." A third child may light up and say, "The barn looks gray and tired, weathered from the summer's blast of heat and weary from icy winds that blow across the flat plains in winter."

Each answer is a good one. Yet those who saw less will be pleased by the contributions of those who saw more in their minds. They will sense the living substance of a touch of imagination and try to increase their own awareness. You may be thinking at this point, I handle words so poorly myself. How can I help my children? This game will teach you as well and bind you to your children as you share what we call "imaginings."

Try other questions: How does a summer night sound? How does a rainy day feel? What does a kindergarten child look like on his way home from school? I have done this in the classroom. Some children's contributions were dull and uninspired, some were hopeful, others had the bright shine of originality. But each child saw the "possibility of words." Natural gifts may differ and, like any other game, contributions should never be the only measure of a person's success. This is only one way of animating the mind in creative effort. But it will help train the ear to listen and the heart to feel beauty and emotion as it comes out in stories that the children later read. The benefits work both ways.

Reading aloud with two teen-age boys this summer, we discussed together the elements of writing which made the story so special. They went back through the chapter and found phrases that spelled out beauty like this, "I feel like spring after winter, and sun on the leaves, and like trumpets and harps and all the songs I have ever heard!" The words fairly ring with joy! I covet for both of these boys the ability to use language with the mastery of the author (J.R.R. Tolkien) whose book we were reading.

Since words are the way we communicate experiences, truth, and situations, who should know how to use them more creatively than Christians? The world is crying out for imaginative people who can spell out truth in words which communicate meaningfully to people in their human situation. And

children how to find and enjoy the riches of God and to reject what is mediocre and unworthy of Him.

Children are the freest and most imaginative of creatures. They love the fun of words and have a spectacular ability to learn. We must respect their eagerness and competence by introducing them to good books. I am frankly excited by the potential of books to build a whole, healthy, spiritually alert child who has the capacity to enjoy God and be useful to Him.

Emily Dickinson has winsomely captured the spirit of this:

He ate and drank the precious words.
His spirit grew robust,

Drawing by William Kurelek in Who has seen the Wind.

He knew no more that he was poor,
Or that his frame was dust.
He danced along the dingy ways
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!

Any good book can be used by God in a child's development, for a good book has genuine spiritual substance, not just intellectual enjoyment. Books help children know what to look for in life. It is like developing the taste buds of his mind as a child learns to savor what he sees, hears, and experiences and fits these into some kind of worthwhile framework.

What is unfamiliar becomes close and real in books. What is ridiculous helps children see the humor in their own lives. Sympathetic understanding is a generous by-product of sharing the emotions of others in stories. Books are no substitute for life, but a keener pleasure comes to life because of books.

When you've walked across a field of all people on earth, committed Christians ought to be the most creative for they are indwelt by the Creator. Charles Morgan speaks of creative art as "that power to be for the moment a flash of communication between God and man." That concept opens up our horizons to a glimpse of God-huge thoughts, of beauty, of substance beyond our cloddish earthiness, of the immensity of all there is to discover.

Yet, tragically, Christians often seem most inhibited and poverty-stricken in human expression and creativity. Part of this predicament comes from a false concept of what is true and good. The fear of contamination has led people to believe that only what someone else has clearly labeled Christian is safe. Truth is falsely made as narrow as any given sub-culture, not as large as God's lavish gifts to men. Truth and excellence have a way of springing up all over the world, and our role as parents is to teach our

Bequest for wings

with an eight-year-old who comments on the "smell of sweet grass in a sunny pasture," then you'll understand what I mean. Or, "Dandelion stems are full of milk, clover heads are loaded with nectar, and the refrigerator is full of ice-cold drinks. Summer is very nice." Then you hear the words you read from *Charlotte's Web* come back to your own daily experience and agree, "Yes, summer is very nice."

This savoring of life is no small thing. The element of wonder is almost lost today with our mechanical devices and space-age living. To let a child lose it is to make him blind and deaf to most of life. Children have marvelous elasticity of mind. Fancy a child who doesn't speculate about what small creatures might live in a hollow tree or rocky crevice! That's the stuff a sense of wonder may feed on, but when the child is older he will respond with the same sensitivity to a lovely sentence from Monica Shannon's Dobry: "Snow is the most beautiful silence in the world."

I have never been able to resist the appeal of a child who asks, "Read to me, please?" The warm security of a little person cuddled close, loving the pictures which help tell the story, listening to the rhythm of the words, laughing in all the right places as the policeman stops Boston traffic for the mother duck and her family in Robert McCloskey's *Make Way for Ducklings.* Or the safe, soothing feeling of Margaret Wise Brown's *Good Night Moon,* or the wonder of Alvin Tresselt's *White Snow, Bright Snow.*

But the pleasure doesn't end with small children who like to sit on your lap. Growing-up children are just as much fun. Reading Laura Ingalls Wilder's books of pioneer adventure on the prairie, our family could feel the warm cabin, smell the freshly baked bread, hear the blizzard raging outside and experience with Laura the close family feeling of Pa's singing and fiddling by the fireside. The love and gaiety of the Ingalls home were shared in our home, and we had a quiet confidence in a family's ability to surmount dangers and hardships.

Books do impart a sense of security. Children meet others whose backgrounds, religions, and cultural ways are unlike their own. They come to accept the feeling of being different, and fear, which is the result of not understanding, is removed. Geography invades our living rooms as children visit families from other countries, and the world seems quite friendly.

Facing failures and tragedies with the characters of a story may vicariously give children the experience of courage and loyalty. Weeping with some and rejoicing with others—this is the beginning of a compassionate heart.

Courage is transmitted by heroes like Johnny Tremain and even the comical Reepicheep in *The Voyage of the Dawn Treader.* Valor does not belong to an exclusive race of supermen. It is within the hearts of those who are committed to truth and honor, the kind of heroes with whom one can identify. Children have loved the biblical Daniel, David and Joseph for these same reasons and have gained deeper understanding of the relationship of courage to faith.

One of my young friends read *Call It Courage* at least four times last year when he was nine. In transition between being a child and being a boy, he needed a model for his new manhood. This book fed his heart with ideals and integrity in such practical ways that it is difficult to measure its influence. He said, "It made me feel brave and strong!"

Every parent who reads with children and every teacher who shares books knows the wistful sigh that accompanies the request for "one more chapter." Because I love reading so much myself, I can never be too harsh when asked, "May I just finish this chapter?" even when I suspect that they are only on page two. I remember with special fondness the English teacher in my high school who sat on the corner of her desk and enchanted us with the music of Sir Walter Scott's *Lady of the Lake:*

The stag at eve had drunk its fill,
Where danced the moon on
Monan's rill,
And deep his midnight lair had
made
In lone Glenartney's hazel shade:...

Later, as a teacher myself, I knew the delight of taking children into a great adventure with a story—the utter silence of the room, the intent look on the children's faces, and the involuntary sigh that escaped our lips at the conclusion of the episode. We had been together in the presence of good writing, and we felt bound together by the experience. My sojourn in that school was brief, but only recently a former student met me unexpectedly and eagerly told me what book she was reading. She could have paid me no greater compliment. Great literature has a way of building people. Books continue to be an influence far beyond my own words to these children.

What I am saying is simply this: As Christian parents we are concerned about building whole people—people who are alive emotionally, spiritually, intellectually. The instruction to *train up a child in the way he should go* encompasses so much more than teaching him the facts of the gospel. It is to train the child's character, to give him high ideals, and to encourage integrity. It is to provide largeness of thought, creative thinking, imaginative wondering—an adequate view of God and His world. He can never really appreciate the finest without personal redemption. But many a redeemed person lives in a small insecure world because he has never walked with God into the larger place which is His domain. We have books and the Book at our disposal to use widely for God's glory.

A young child, a fresh uncluttered mind, a world before him—to what treasures will you lead him? With what will you furnish his spirit?

Mrs. Gladys Hunt is a free-lance writer with ten books to her credit. She and her husband Keith are engaged in work for Intervarsity Christian Fellowship. They live in Ann Arbor, Michigan. The article is adapted from "Bequest of Wings" from Honey for a Child's Heart. Copyright © 1969, 1978 by Zondervan Publishing House. Reprinted with permission of the publisher.

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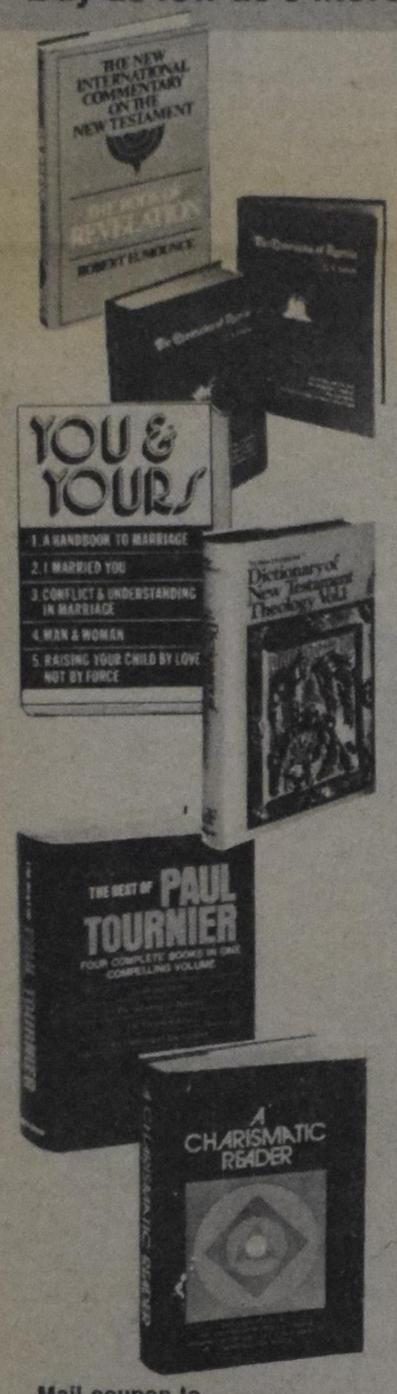
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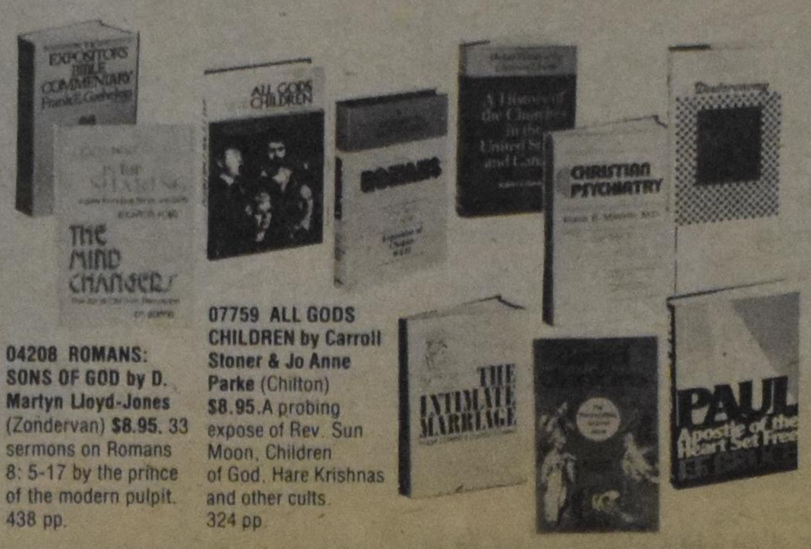

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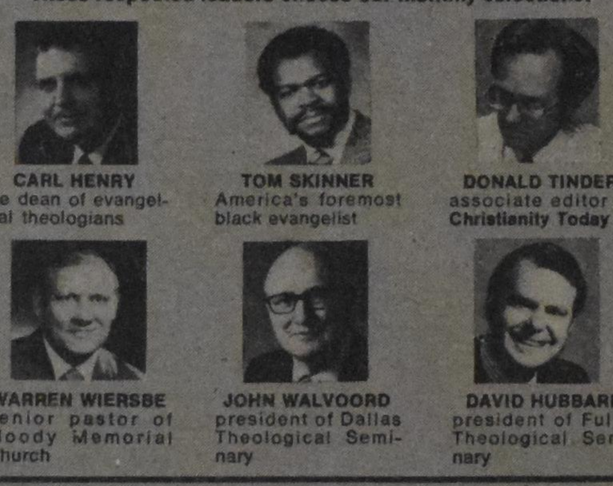

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Bequest for wings

Continued from page 13

To say that Christians may read every kind of good literature is not a matter of superficial tolerance — the belief that every view of life expressed is as valid as every other. That is stupidity. But a good novel deserves our undivided, if critical, attention. If Christians have their own religious bearings straight, they have little to fear and much to gain from good literature.

"But," you say, "it's difficult enough to read a novel that presents a view of life alien to my own. Do I have to put up with profanity, vulgar situations, and violence as well?" You are right to be upset. Profanity and gratuitous celebrations of violence are disgusting. (And they occur as often in your daily newspaper, in *MacLean's*, and on T.V. as they do in books.) But judge a novel this way: when profanity is used, or when an act of violence is described, are you sure from the content that the author approves of what he has described? Are you sure that he is revelling in these words or situations for their own sakes? If you are sure, then you are right to throw the book out. (And you are probably not reading good literature anyway, but one of the other kinds of fiction). If you believe that violence or disgusting language has no place in literature in any context, period, then you do not believe in literature as a realistic-imaginative interpretation of life, and you will have to stick to Grace Livingston Hill or Christmas Carol Kaufman. In worthy literature, vice must be seen to be vice, but it must be seen. For as a young Jesuit priest wrote from his Nazi prison camp, "Unless a man has been shocked to his depths by himself and the things that he and humanity as a whole are capable of, he cannot understand the full import of Advent" (Quoted in NUCS Resource Paper #8).

If I've made it sound like good novels are not only difficult to read, but also grim in topic and unhappy in conclusion, I've left a wrong impression. Good novels are as varied as life.

But reading about reading is as unsatisfying, a former colleague once said, "as sitting down to a magnificent dinner, and then talking about it instead of eating it." Sit down to a good novel soon.

"At last all was ready. We set up the beautiful tent of God. In the inner room we placed the golden ark, covered by the two cherubim whose wings overshadowed the mercy seat. This was the very heart of God's tent—the tabernacle, as we called it in our language. For it was only because of the mercy of God that it was possible for a holy God to live among a sinful people like us. And when everything had been set up, according to the plan God Himself had given Moses, then the glory of God came down upon His tent, and His majesty filled the holy place. From then on the tent of God always stood in the very center of our camp. We had only to lift our eyes, and we could see the glorious cloud hovering above it, the visible sign that God Himself was right here among us." (Exodus 40:34-38).
From: **Two Spies on a Rooftop and other story sermons for Children's Church** by Marianne Radius, published by Baker Book House, 1978 in paperback, formerly called **The Tent of God**; 268 pages.

Getting beneath the surface: The Christian's response to literature

Continued from page 5

There is admittedly much in this novel that will shock the sensibilities of the average Christian reader: a generous sprinkling of four-letter words and oaths, reasonably explicit descriptions of several sexual encounters, and absence of any admirable examples of virtue, and a preponderance of representatives of vice. While I do not wish to minimize the distastefulness of these elements in *Surfacing*, I feel that the responsible Christian reader must delve below the "surface" of the novel to recognize the truths of human experience that the author is examining in the vital form of fiction. Atwood has very persuasively explored the frustrations aroused by the superficialities of human relationships and the verbal chatter in which people engage to hide their real emotions and hurts. She has provided us with a most convincing portrayal of the consequences of guilt. She had roundly condemned the materialistic preoccupations of modern man, as well as his propensity to carelessly exploit or desecrate the natural environment. Most important of all, she has skillfully woven these disparate strands of human experience into a unified whole by leading us on a fascinating journey into the narrator's inner self, a journey made captivatingly intelligible by the lively discernment of that central consciousness.

This very complex novel challenges the Christian reader not because the narrator's solution to her problems is satisfactory — indeed, from a Christian viewpoint, it is anything but that — but because her insight into the truth of human experience has been so delightfully perceptive and authentic. Because the thoughtful reading of serious literature such as this enhances a person's understanding of his world, his culture, and even himself, I maintain that it is a legitimate, indeed desirable, activity for any mature believer.

[1]Beatrice Batson, *A Reader's Guide to Religious Literature* (Chicago: Moody Press, 1968), p. 7.
[2]Margaret Atwood, *Surfacing* (Toronto: McClelland & Stewart, Ltd., 1972), p. 191. All subsequent references will be made to this edition, and will be identified by page number in the body of the article itself.

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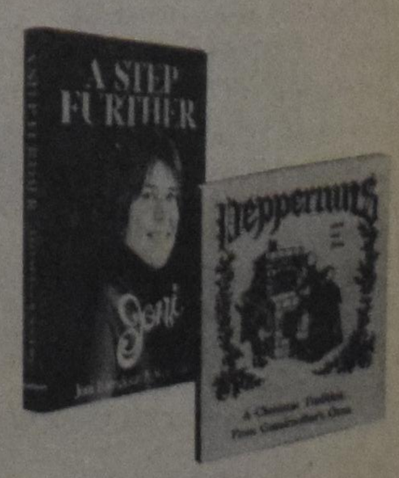

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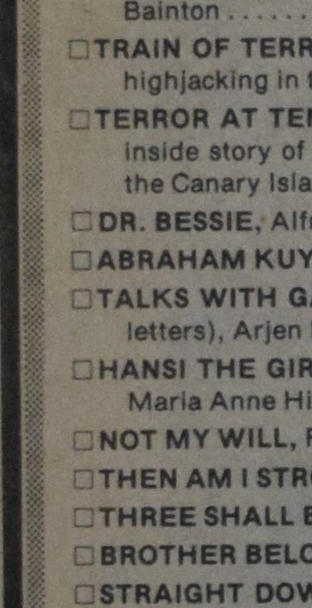

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Onverkwikt debat over de monarachie

door Marcus Van Steen

(Canadian Scene) — Nu de nationale eenheid in gevaar is worden de reeds eerder verwachte pogingen in het werk gesteld om de grondwet van Canada te wijzigen. Eerste Minister Trudeau heeft verschillende grondwetsvoorstellen bekend gemaakt die naar zijn zeggen aan het parlement ter goedkeuring zullen worden voorgelegd. Verscheidene van deze voorstellen hebben te maken met de monarchie, wat eigenlijk niet verwacht werd, gezien de verklaring van de heer Trudeau, nog maar vier jaar geleden, dat ''de instelling van de monarchie en de Koningen die aan het hoofd ervan staat, Canada in het verleden goede diensten hebben bewezen — en Canadezen moeten dan ook niet proberen om iets dat redelijk goed werkt, te veranderen . . . .''

Een professor in constitutioneel recht aan de Universiteit van Victoria, James MacPherson, zegt dat men de kwestie van de monarchie niet op dit moment ter sprake had moeten brengen. ''Het is een veel te emotionele kwestie'', zegt professor MacPherson, ''en het zal de mensen uitlokken tot een bitter debat dat alleen maar verdeeldheid kan zaaien, op een moment dat er werkelijke en dringende problemen aan de orde zijn.''

Kortweg gezegd, zou Premier Trudeau de Goeverneur-Generaal tot staatshoofd willen maken; hij zou dan onafhankelijk optreden en niet als de vertegenwoordiger van de Koningin. De zeker bestaande maar grotendeels ongebruikte rechten van de Kroon zouden niet minder worden, maar ze zouden bij de Goeverneur-Generaal berusten en niet bij de Koningin, die alleen geeërd zou worden als Hoofd van het Gemenebest.

Senator Eugene Forsey, een vooraanstaand expert op constitutioneel gebied, noemt deze regeling verwarrend en gevaarlijk. De Goeverneur-Generaal zou bijvoorbeeld door de Premier en het Kabinet benoemd worden, zegt hij, en niet door de Koningin. Dit zou het staatshoofd tot een instrument maken in de hand van de regeringspartij, die hem zou kunnen verwijderen als hij niet volgens hun wensen handelde. Met andere woorden, de waarborgen die samengaan met een staatshoofd dat niets met de politiek te maken heeft, zouden dan verloren gaan.

Het is niet waarschijnlijk dat de voorstellen wat betreft de monarchie aangenomen zullen worden zoals we nu zijn. De premiers van alle 10 provincies hebben zich ertegen verklaard en autoriteiten op het gebied van constitutioneel recht in het hele land hebben er hun kritiek op laten horen, en de Senaat zou alle reden hebben om ze te verwerpen omdat ze niet in overeenstemming zijn met de wensen van het volk. Door met deze voorstellen te komen heeft de heer Trudeau echter een debat ontketend dat aantoont dat men de rol van de monarchie in Canada droevig slecht begrijpt.

Tegenstanders van de monarchie beweren vaak dat het niet-Canadees is, en door mensen die niet van Britse oorsprong zijn, wordt verworpen. In werkelijkheid echter is de monarchie zo Canadees als de bever en de maple leaf. Vanaf de dag dat de eerste blanke kolonisten in dit land aankwamen, heeft het een monarchie gehad, eerst een Franse, toen een Engelse, en nu, uit vrije keuze, een Canadese. Wat betreft het aanvaarden van deze toestand, geeft een recente volkspeiling door Gallup aan dat 60% van alle Canadezen de monarchie aan willen houden, en iets minder dan 28% het afgeschaft willen hebben. De rest had geen voorkeur. De peiling toonde ook aan dat een duidelijke meerderheid van etnische Canadezen de monarchie willen behouden. Van de mensen die noch Frans noch Engels als hun moedertaal hebben, zijn 52% voor de monarchie en minder dan een derde willen een republiek.

Er schijnt wel meer aanhang te zijn voor de bewering dat Canada een duidelijk Canadees staatshoofd moet hebben, dat het niet met andere landen deelt. Het is nog niet duidelijk hoe dit verwezenlijkt kan worden als men tegelijkertijd de essentiele eigenschappen wil bewaren van een staatshoofd dat het volk vertegenwoordigt en hun aspiraties verpersoonlijkt. Het is ideaal als het staatshoofd die post bekleedt uit hoofde van persoonlijk recht en niet bij de gratie van de een of andere politieke partij. Dat is onmogelijk met een gekozen president die onvermijdelijk een beroeps-politicus zou zijn en een partij zou vertegenwoordigen inplaats van het volk. De andere keus is een Canadese monarchie, die, net als de Scandinavische monarchieen, een eenvoudig en populair instituut zou kunnen zijn. En, naar het voorbeeld van de Zweedse en Noorse monarchieën, zouden wij een koningshuis kunnen beginnen door te lenen van een van de gevestigde koningshuizen. Zo'n instelling zou de Canadese tradities intact laten, en zou een gezond Canadees nationalisme helpen ontwikkelen.

Nieuwe Canada Savings Bonds

Veiligheid, direct inwisselbaar en een goede winst.

Meer dan 32 jaar zijn Canada Savings Bonds een grote Canadese traditie geweest.

Met Canada Savings Bonds krijgt u een veilige, zekere investering die jaar op jaar rente opbrengt. En u kunt ze op ieder moment inwisselen. Geen wonder dat miljoenen Canadezen elk jaar in Canada Savings Bonds investeren.

Nieuwe Canada Savings Bonds zijn gedateerd 1 november 1978 en leveren u een jaarlijkse rente op van 8.90% als u ze tot de vervaldag in 1985 houdt. Iedere nieuwe Bond verdient het eerste jaar 8.50% en 9% voor de 6 resterende jaren.

De keus is aan u

Canada Savings Bonds bieden u ook een goede keus. Er is een Regular Interest Bond die ieder jaar rente uitkeert. En een Compound Interest Bond die uw rente automatisch opnieuw investeert. Kies de Bond die u past.

De Regular Interest Bond

Als u een geregeld jaarinkomen wilt hebben van uw investering zal u de Regular Interest Bond aanstaan, die ieder jaar op 1 november automatisch rente uitkeert.

Als u bent zoals zovele bond bezitters zult u het voordeel van die directe storting waarderen. Met deze gemakkelijke keus wordt de rente rechtstreeks op uw chequings of savings account gestord. Vraag er naar als u uw nieuwe bonds koopt. U kunt de rente ook per cheque thuis gestuurd krijgen.

U kunt de Regular Interest Bond voor contant geld kopen bij elke bank waar uw zaken doet in waarden van $300, $500, $1,000, $5,000 en $10,000.

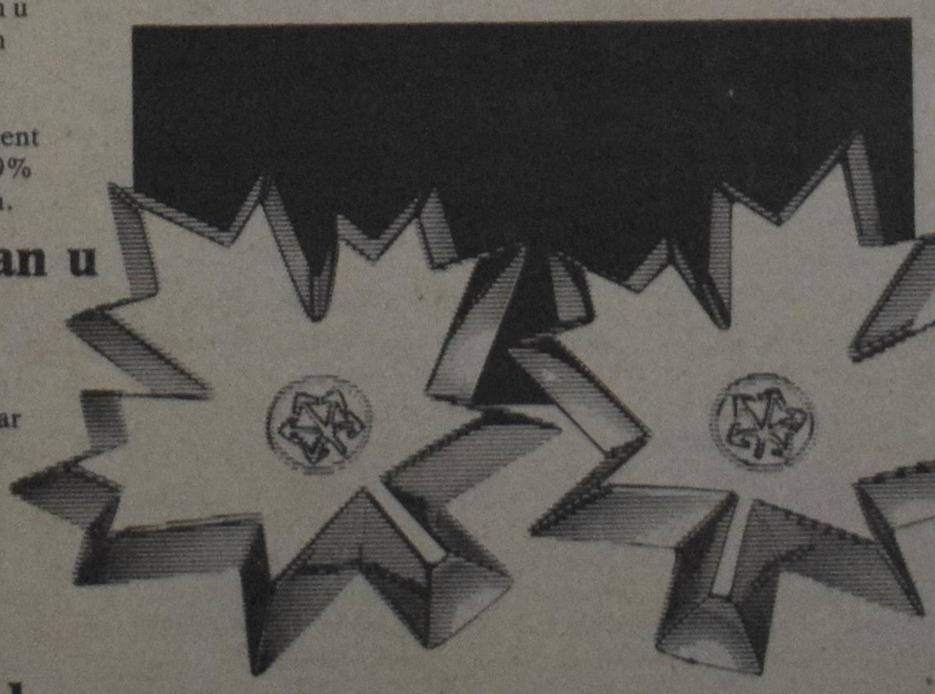
De Compound Interest Bond

Als u vermeerdering van uw spaargeld zoekt of een ouderdomsfonds, zult u de Compound Interest Bond kiezen, die rente op uw rente verdient na het eerste jaar tegen een gegarandeerde jaarlijkse koers van 8.90%.

Zo groeit de waarde van een $100 Bond:

Nov. 1	Waarde	Nov. 1	Waarde
1979	108.50	1983	153.06
1980	118.26	1984	166.79
1981	128.88	1985	181.74
1982	140.46		

De Compound Interest Bond kan worden gekocht met contant geld of met het gemakkelijke Maandelijkse Savings Plan op de bank waar u zaken doet of investeert. Het is verkrijgbaar in waarden van $100, $300, $500, $1,000, $5,000 en $10,000.



Een dubbele aankoop-limiet

U mag nieuwe Compound Savings Bonds kopen in diverse bedragen tot een limiet van $30,000. Bovendien mogen bezitters van ''S24'' en ''SR'' bonds de hele opbrengst van hun vervallen bonds in de nieuwe series herinvesteren.

Koop nu

Miljoenen Canadezen zullen weer Canada Savings Bonds kopen dit jaar. Bezoek dus uw bank, investeringsagent, trust company of credit union zo spoedig mogelijk en kies de bond die u past.

Doe het nu en vermijdt de drukte!

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Een goede keuze

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Notes of Thanks

ENGELAGE: To all our friends, the families of the late Mrs. Engelage (formerly Mrs. Moraal) wish to acknowledge with sincere thanks your kind and thoughtful expressions of sympathy.
Mr. Fred Engelage and family
The Moraal family

Births

DEVRIES: With thanks to God, the creator of life, we, Edward and Rhea Devries rejoice in the birth of our 5th child. We have named her WANDA DIANNE. Born on October 12, 1978. Wanda is a sister for John, Ivan, Brenda and Lori. She is the 60th grandchild for Mr. & Mrs. Henry Zantingh, Smithville and the 16th grandchild for Mr. & Mrs. A.J. de Vries, Wolsum, Fr., The Netherlands.

"The Lord is just in all his ways and kind in all his doings." Psalm 145:17
KERSTEN: With praise and thanksgiving to our Father, the Giver of Life who made all things well, Cees and Bonnie Kersten are happy to announce the birth of their daughter, MARNIE LYNN, born October 1, 1978. Her proud grandparents are Mr. & Mrs. R. Charlton, Oakville and Mr. & Mrs. A.P. Kersten, St. Catharines.
368 Bartos Dr., Oakville,Ont. L6K 3E6.

OLIVER: Jim and JoAnn thank God for the gift of a daughter, CHRISTINA MICHELE, born September 30, 1978. First grandchild for Mr. & Mrs. Theo Ormel, Frankford, Ont. Third grandchild for Mr. & Mrs. George Oliver, Burford, Ont. Third great-grandchild for Mrs. J. Church, Fergus, Ont.
340 Wortley Road, London, Ont.

RIDLEY: Wayne and Rena Ridley (nee Breukelaar) with thankfulness to the Lord, rejoice in the birth of their first child, a daughter, SARAH RENA ELIZABETH, born September 21, 1978. Sixth grandchild for Mr. & Mrs. J. Breukelaar and first grandchild for Mr. & Mrs. W. Ridley, both of Brampton.
119 Burton Ave., Chatham, Ont. N7M 4Z6.

VANDER WIER: Wayne and Martha (nee Haanstra) praise and thank God for the gift of their third child, IVAN DWAYNE, born October 7, 1978. A brother for Jolene and Barbara. R.R. #3. Wellandport, Ont., L0R 2J0.

Marriages

BOERSMA-VOSKAMP: Praising the Lord who brought them together, Mr. & Mrs. Douwe Boersma of Iron Springs, Alta. and Mr. & Mrs. John Voskamp of Atwood, Ont. announce the forthcoming marriage of their children, DIANE and BERT. The ceremony will take place, the Lord Willing, on Saturday, November 18, 1978 at 2:30 p.m. at the Immanuel Lutheran Church, Lethbridge, Alta. Future address: R.R. #2, Atwood, Ont. N0G 1B0.

Marriages

DE RUITER-ROORDA: Mr. & Mrs. Cor De Ruiter of Matsqui, B.C. and Mr. & Mrs. Paul Roorda of Fenwick, Ont. are happy to announce the forthcoming marriage of their children, ANN and ED. The ceremony will take place, D.V., on November 10, 1978 in the Riverside Christian Reformed Church at 6:30 p.m. at Wellandport, Ont. H. Katerberg officiating. Future address: 757 Welland Ave., Fenwick, Ont. L0S 1C0.

DE RIJCKE-KOORNNEEF: With thankfulness to the Lord, we JO-ANNE and HENRY, together with our parents, Mr. & Mrs. A. de Rijcke (Guelph, Ont.) and Mr. & Mrs. A. Koornneef (Grimsby, Ont.) wish to announce our forthcoming marriage. We will exchange our vows on November 4, 1978 at 4:00 p.m., D.V. in the First Christian Reformed Church, Guelph. Rev. E. Den Haan officiating. Future address: #301-33 Dawson Road, Guelph, Ont.

DE VRIES-STIENSTRA: Mr. & Mrs. Jelle De Vries of Fenwick are happy to announce the forthcoming marriage of their daughter, VICKY to JIM, son of Mr. & Mrs. Henry Stienstra of Grimsby. The ceremony will take place, the Lord willing, on October 28 at 4:30 p.m. in the Riverside Chr. Ref. Church, Wellandport. Future address: 6 Glengrove Ave., Grimsby, Ont.

DROST-HEERSINK: We BETTY and ROLAND, together with our parents, Mr. & Mrs. Ralph Drost and Rev. & Mrs. Gerrit Heersink, announce our wedding which will take place on Saturday, November 11, 1978 at 3:00 p.m. in the Woodynook Chr. Ref. Church, Lacombe, Alta. Rev. Gerrit Heersink officiating. Future address: Box 650, Sub 11, U of A, Edmonton, Alta. T6G 2E0.

DYK-KELLY: Mr. & Mrs. Leo Dyk of Walton, Ont. and Mr. & Mrs. Jan Kelly of Hoogeveen, Holland, are pleased to announce the forthcoming marriage of their children, TILDA and JOHN. The ceremony will take place on, D.V., October 27, 1978 at 7:30 p.m. at Blyth Christian Reformed Church, Blyth, Ont. Rev. T. Hoogsteen officiating.

PROCEE-VAN ROOTSELAAR: "If we love one another, God dwelleth in us, and His love is perfected in us." Mr. & Mrs. J. Procee, of Lethbridge, Alberta and Mr. & Mrs. C. Van Rootselaar, of Granum, Alberta, are pleased to announce the forthcoming marriage of their children, BETTY and WILF. The wedding will take place, D.V., Friday, October 27, 1978 at 4:00 p.m. in Lethbridge Christian Reformed Church, Lethbridge, Alberta. Rev. Herm Van Niejenhuis officiating. Future address: General Delivery, Fort Macleod, Alberta.

SCHUILENBERG-SUTTON: Mr. & Mrs. Hank Schuilenberg of Collingwood, are pleased to announce the forthcoming marriage of their daughter, JOHANNA to PAUL, son of Mr. & Mrs. Ben Sutton of Collingwood. The wedding ceremony will take place, D.V., Saturday, November 4, 1978 at 2:00 p.m. in the Christian Reformed Church of Collingwood, Ontario. Rev. Nico Peters officiating.

SMIDS-DREIZE: Mr. & Mrs. Stanley Smids, R.R. 1, Forest, Ont. are happy to announce the engagement of their fourth daughter, GRETCHEN CLARA to MR. DERRICK DREIZE, son of Mr. & Mrs. S. Dreize, Chatham, Ont. The wedding will take place, D.V., on Friday, November 10, 1978 at 7 p.m. in the Christian Reformed Church in Forest. Proverbs 3:6. Future address: 40 Mercer St., Chatham, Ont.

Anniversaries

1953 December 4 1978
Smithers, B.C.
With joy and thankfulness to God we wish to congratulate our parents,

HARRY BAKKER
and
WILLY BAKKER (nee Jaarsma)

on the occasion of their 25th Wedding Anniversary on December 4, 1978. It is our prayer that the Lord will continue to bless and keep them in the years to come. Their loving children,
John — Prince George, B.C.
Ted — Smithers, B.C.
Angela — Smithers, B.C.
Beverley — Smithers, B.C.
Wayne — Smithers, B.C.
Home address: Box 116, Smithers, B.C. V0J 2N0.

1953 October 31st 1978
Rexdale
With joy and thankfulness to our Heavenly Father, we hope to celebrate the 25th Wedding Anniversary of our loving parents,

WIEBRANDT BUIKEMA
and
ENA BRUIKEMA (nee Holthof)

We hope and pray that the Lord will guide them in the years to come.
Their thankul children:
Henry
Calvin
Joanne
Elizabeth
Marsha
Esther
25 Chilcot Ave., Rexdale, Ont. M9W 1T9.

1953 October 20 1978
With joy we celebrate the 25th Wedding Anniversary of our parents:

DIK N. HABERMEHL
and
A. MARTHA HABERMEHL
(Kruishoop)

Thanks be to our Lord for using you as a blessing in our family and in His world. May He continue to guide you in the many areas of your life together. Congratulations Dad and Mom! Love,
Joanna & Henry Wiersma — Port Perry, Ont.
Marion
Tricia — at home
109 Bannerman Ave., Winnipeg, Man. R2W 0T1.

Wormerveer Edmonton
1923 October 31 1978
"Have no anxiety about anything but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Philippians 4:6.
On October 31, the Lord willing, we will remember and celebrate with our dear parents, grandparents and great-grandparents,

GERRIT SCHENK
and
PETRONELLA SCHENK-Vogel

the occasion of their 55th Wedding Anniversary.
Their children,
Gerry & Riet Schenk — Edmonton, Alta.
Helen & Bill Krikke — Lethbridge, Alta.
Klaas & Gesina Schenk — Edmonton, Alta.
Tini & Jan Wim Brinkman — Zaandam, Holland
Joe & Tina Schenk — Lethbridge, Alta.
Nelly & Gary Duits — Nanaimo, B.C.
Casey & Margaret Schenk — Edmonton, Alta.
Jack & Henry Schenk — Calgary, Alta.
Audrey & Leo Allemankinders — Sprucegrove, Alta.
Ted & Edith Schenk — Edmonton, Alta.
and 35 grandchildren, and 6 great-grandchildren.
I Thessalonians 5:23, 24.
Home address: Emmanuel Home, Room 304, 13425-57 Street, Edmonton, Alta. T5A 2G1.

Anniversaries

1938 1978
Congratulations and best wishes to our parents,

JAN and ADRIANA DE WIT (Roos)

who hope to celebrate their 40th Wedding Anniversary on October 25, 1978. May the Lord continue to bless you for many years to come.
Katie & George Aukema — Shelburne, Ont.
George De Wit — Waterloo, Ont.
Jake & Pat De Wit — Calgary, Alta.
Frank & Marianne De Wit — Orangeville, Ont.
John De Wit (Shelburne) & Kathy Overland
Dianne & Chuck Pell — Brampton, Ont.
and 11 grandchildren.
Open house on October 28th from 8-10 p.m. in the basement of the Orangeville Christian Reformed Church. Best wishes only please.

On October 30, 1978 the Lord willing, we hope to celebrate with our dear parents, and grandparents,

GERARD SMIT
and
BERTHA SMIT (nee Knol)

the occasion of their 45th Wedding Anniversary. It is our prayer that God may continue to bless them richly in the years to come. Their grateful children,
Melle & Cor Smit — Willowdale
Clarence & Joyce Smit — Newmarket
Hans & Ena Smit — Richmond Hill
Corrie & Charles Zylstra — Richmond Hill.
and 13 grandchildren.
147 Drewry Ave., Willowdale, Ont. M2M 1E3.

Ermelo Belleville
1933 November 2 1978
With joy and thankfulness to God, we rejoice with our parents and grandparents,

JAN TEN HOOPE
and
CHRISTINA TEN HOOPE
(de Gooyer)

on their 45th Wedding Anniversary.
Joan & Jake Berkhuizen; Janien, Fred — Belleville, Ont.
Gerry & Tina Ten Hoope; John, Steven, Michelle, Debora — Kingston, ont.
Home Address: 485 Bridge Street East, apt. 311, Belleville, Ont. K8M 5H6.
Reception: Saturday, November 4, 3 p.m. - 5 p.m. in the Christian Reformed Church, 72 Orchard Drive, Belleville.

1928 1978
With God's grace we are happy to announce the joyous celebration of the 50th Wedding Anniversary of our parents and grandparents on October 17, 1978.

WIEBE and MARIE TRIEMSTRA
(nee Braak)

Harry & Cecile Triemstra — Ashton, Ont.
Hank & Tiety Sukkel — Cobden, Ont.
John & Jane Triemstra — Hamilton, Ont.
Thevis & Grace Atsma — California
Bert & Jean Triemstra — Ottawa, Ont.
Lewis & Carol Triemstra — Ottawa, Ont.
Bill & Mary Triemstra — Mississauga, Ont.
Mark & Wendy Triemstra, Ottawa, Ont.
35 grandchildren, 2 great-grandchildren.
On October 21, 1978, there will be an open house celebration at 8 p.m. in the Knights of Columbus Hall, 1028 Baseline Rd., Ottawa, Ont.
493 Tweedsmuir Ave., Ottawa, Ont.

Share your family news with C.C.

Anniversaries

On October 21, 1978, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

JOHN & JITSKE VANDERMEER
(nee De Boer)

It is our prayer that the Lord will continue to shower His blessing on them in the years to come. Their children and grandchildren.
Marg & Gerry Shelton; Chuck, Kim, Dorothy, Pam, Sandy, Paul, Sherry, Chris, Michael — Mt. Forest
Nel & John De Groot; Barb, Linda, Carol, Lori, Lisa, John, Sarah — Sarnia
John & Marty Vandermeer; Pam, Julie, Cheryl — Sarnia
Pete & Tilly Vandermeer; Christine, Robin — Sarnia
Jenny & Dave Cooper; Kelly, David, Mark — Sarnia
Ken Vandermeer — Sarnia
Rob Vandermeer — at home
Home address: 733 Sycamore St., Sarnia, Ont.

Franeker (Frl.) Thunder Bay, Ont.
1928 1978
Psalm 125:1,2
"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."
It is with thankful hearts that we hope to celebrate the Lord willing on November 8, 1978 the 50th Wedding anniversary of our dear parents and grandparents,

LIEUWE YPMA
and
GERARDINA YPMA (nee Alkema)

We thank the Lord for his mercy for the constant care and love He has given them in the past and we pray that He will continue to be their inspiration throughout the years to come. "For the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee." Deut. 31:6b.
Their thankful children,
Annie & Harold Bolt — Thunder Bay
Ellen & Don ten Have — Thunder Bay
Betty & George Ypma — Abbotsford, B.C.
John & Henny Ypma — Thunder Bay, Ont.
Simon & Cathy Ypma — Thunder Bay, Ont.
and 16 grandchildren.
Home address: 568 Simon Frazer Dr., Thunder Bay, Ont. P7C 5B4.

Obituaries

Op 27 september,1978 is in de Here ontslapen mijn innig geliefde vrouw, onze kinderen geliefde moeder en groot moeder.

GRIETJE DE ROOS
(geboren Hiemstra)

op de gezegende leeftijd van 72 jaar. Haar leven was Christus, haar sterven gewin.
Geliefde echtgenote van:
Wolter De Roos
Geliefde moeder van:
John & Ann — Grassie
Trudy & John — Aylmer
Winston — Fenwick
Audrey — Hamilton
Hermien & Mannus — Dunnville
Andy & Martha — Vineland
Jack & Gertie — Beamsville
Henry — Fenwick
Greta & Bill (engaged) — Fenwick
R.R. #3, Fenwick, Ontario.

Zeer onverwachts heeft de Here 7 october, 1978 uit onze kring tot zich genomen ons medelid,

MRS. H. GERMS

Trooste de Heere haar man en kinderen met de blijde wetenschap, dat zij nu mag juichen voor Gods troon.
The Golden Age Club — Chatham

Classified Advertising

Obituaries

On Thursday, October 5, 1978, it pleased the Lord to take unto Himself our dear friend,

JOHN J. DEKKER

in his 33rd year. May God comfort and be near Ann, his children and family.
Hymn 411:2. "Fear not, I am with thee, O be not dismayed; For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, Upheld by My gracious, omnipotent hand, Upheld by My gracious, omnipotent hand."
Sadly missed by:
Andy & Rita Fluit
Harry & Shirley Batenburg
Ernie & Wilma Termorshuizen

The congregation of First Christian Reformed Church of Calgary extends her love and condolences to Mrs. Willy Haasdyk and families upon the death of husband, father, and grandfather,

EGBERT HAASDYK

Bert's service of love was ended by God on September 16, 1978. His life reflected consistently the joy and glory of his Father whose kingdom and church he deeply loved. He will be much missed by all of us. God's promises are our comfort.

Ik ben verstomd, ik zal mijn mond niet open doen, want Gij hebt het gedaan. Ps. 39:10
29 september ontvingen wij het droeve bericht uit Tasmania, Australia, dat God in Zijn ondoorgrondelijke wijsheid, geheel onverwachts tot zich heeft genomen, onze lieve en enigste dochter, zuster en tante,

FOEKJE-MENKE (Frankie)
PALS-VanderGraaf

oud 32 jaar. Dat ze nu bij Jezus is, is onze grote troost. Sterke de Here Peter en de kinderen, Charlene & Richie
John F. en Anneke VanderGraaf — Abbotsford, B.C.
Charley T. en Evelyn Vander Graaf; Roby, Mark, Jennifer — Pinnawa, Man.
John F. en Elly Vander Graaf; Rick, Janice, Russel — Richmond, B.C.
De begrafenis dienst heeft plaatsgehad 10 october te Langley, B.C. 35460 Old Yale Rd., Abbotsford, B.C. V2S 4N4.

"The Lord is my Shepherd, I shall not want." Psalm 23
Suddenly, on Friday, October 6, 1978, while visiting us from Holland, the Lord took unto Himself into eternal glory, our dear husband, father and grandfather,

SAKE WEILAND

at the age of 66 years. Halt's favorite song was: Vaste Rots van mijn behoud.
Husband of: Wytske Weiland — Huitema-Deinum (FR.)
Beloved father of,
Bill & Dorothy Weiland — R.R. 1, Camlachie, Ont.
Bauke & Maaike Weiland — Minnertsga (FR.)
Ralph & Shirley Vandermeulen — Mississauga, Ont.
Hans & Greta Visser — Deinum (FR.)
Piet & Sjouk Weiland — Yist(FR.)
Jack & Irene Veeneman — Orangeville, Ont.
Yappie & Tietsje Weiland — Deinum (FR.)
Halbe & Tinie Weiland — Deinum (FR.)
and 27 grandchildren.
The funeral took place Tuesday, October 10, 1978 at the Hervormde Kerk, Deinum, Friesland.
Home address: St. Janswei 57, Deinum (Fr.)

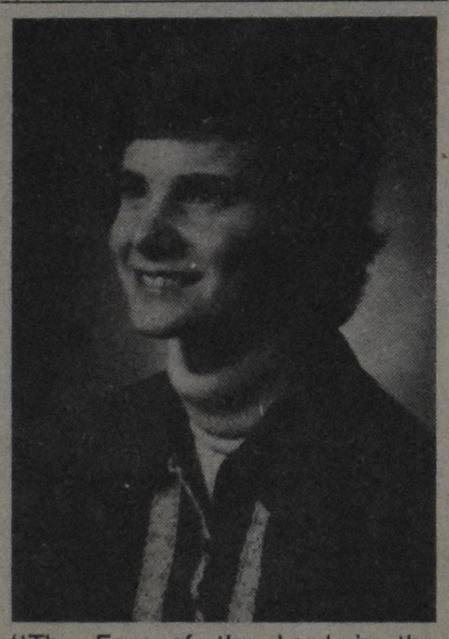
Obituaries

On October 6, 1978, while on a trip in Canada to visit his children, it pleased the Lord to take unto Himself,

SAKE WEILAND

in his 66th year.
Zijn verlangen om bij Jezus te zijn is thans vervuld.
Mr. & Mrs. J. v.d. Ley — Oakville
Mr. & Mrs. H. Land — Oakville
Mr. & Mrs. L. De Graaf — Acton
Mr. & Mrs. L. Jonker — Mississauga
Mrs. S. Sytsma — Mississauga
Mr. & Mrs. S. Antonides — Mississauga
Ons gebed is dat de Here zijn vrouw, kinderen en kleinkinderen troosten wil met zijn genade en sterkte wil schenken voor de toekomst.

Announcement



"The Fear of the Lord is the beginning of wisdom." Prov. 9:10
On August 21, 1978, Florence A. Kooiman received the degree of Bachelor of Science in Special Education. To begin her special task of teaching the way of her Lord, in the Immanuel Christian School at Lethbridge, Alta. January 1979. The Lord chose to train her through her own handicap of deafness, and the blessings of christian education. Florence is the daughter of Hilda Kooiman and the late Jacob Kooiman, Stoney Creek, Ont.

Personal

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.

VAN DEN BERG, Wilhelmina Engelberta Cornelia, geboren 26 juni 1958 te Toronto, Ontario, laatstbekende adres 72 Southview Drive, Maple, Ontario.
BERITS, Willem Jacobus, geboren 11 september 1913 te Rotterdam naar Canada vertrokken op 26 februari 1954.
MAGIS, John Peter, laatstbekende adres 228-8th Avenue te Cranbrook, B.C.
MEIJER, Jan, geboren 8 december 1913 te Huizen N.H., naar Canada vertrokken op 17 juli 1952.
POSTMUS, Aaltje, geboren 12 januari 1919 te Harlingen, naar Canada vertrokken op 1 juli 1969.

Girl, 21, wishes to write with a young Christian fellow. Please send replies to Box #4335, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Employ Wanted

Girl 21 years old is looking for a job in Southern Ontario. I am willing to do anything. Please write to: #4333, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3 or phone at 1-519-291-2229.

Advertising in Calvinist Contact brings results

Real Estate

FARMS FOR SALE
Cage layers, 8400 birds basic quota, plus 4200 square feet for farrowing sows. All sows included. 50 acres workable land; 4 bedroom ranch home; 20 miles from Hamilton. Reasonable down payment.
Call **Keith Miller representative**
ROOKE REAL ESTATE LTD.
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Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4077

---

50 acres, as new, 3 bedroom home, approximately 400 sows, 2 barns, some machinery.

* * *

150 acres, 3 bedroom home. Large L-shaped barn on Chippawa River. 6 miles from Hamilton.

* * *

50 acres, 3 bedroom bungalow. Large dairy, pigs or beef farm. Dryshed and grainery.
Call Peter Van Marrum
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1012 Upper James
Hamilton, Ont.
Tel. 388-4690, res. 957-2096

BUSINESS OPPORTUNITY
Golden opportunity for an ambitious operator. Car repair garage and towing business. Located on main highway, close to town. 2 acre lot with good buildings. Showing excellent return. Vendor will hold mortgage with reasonable down payment.
Call **Keith Miller**, representative
ROOKE REAL ESTATE LTD.
REALTOR
214 Broad St. E.
Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4077

Farms for Sale

150 acre dairy farm, 2 miles west of Lucknow on Highway 86. 10 room house, garage, drive shed, large dairy barns, pipeline milker, pool one milk quota 1000 pounds, M-S-Q 190.000 pounds, 46 milk cows, 15 heifers, good line of equipment.
C. Buruma, R.R.2, Clinton, Ont.
482-3287
Salesman for
GAISER-KNEALE REALTY AND INSURANCE INC.
Clinton, Ont.

HOUSES FOR SALE
This is a new listing for 2 houses on treed lot, size 75' x 180'. Four self-contained apartments. Close to Dunnville Highschool and Lion's Park. Can be immediately occupied. Houses in very good repair. This estate sale is priced to sell. Call for your appointment now.

* * *

2 bedroom house with attached garage and build-on horse stable on 1½ acre lot; allowing lots of room for gardening; on paved road, close to Lake Erie. For full details call:
Art Vander Vliet, representative
ROOKE REAL ESTATE LTD.
REALTOR
214 Broad St. E.
Dunnville, Ont.
Phone 416-774-7624 or
evenings 774-4611

Bakery for Sale

Near Christian High and Grade schools. Located in center of Niagara Peninsula. Including large 3 bdrm. living area for owners. Established business for 28 years. Owners must sell due to health reasons. Owner will assist in excellent financing to your needs. For further details, write or call:
Kees Van Leeuwen
PACKHAM REAL ESTATE LIMITED, REALTOR
132 Main Street East,
Grimsby, Ont. 945-9251
or res. 945-3233

Ready for a change?

CALVIN CHRISTIAN SCHOOL — WINNIPEG, MANITOBA
needs a principal

starting with the school year 1979-1980
If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F., Winnipeg, Man., R2L 2A5. Telephone: (204) 667-5851 or (204) 668-7498.

Long established

Photo Store for sale

Located in southern Ontario. Operation 65,000-75,000. Good downtown location. Large photo-finishing volume and industrial accounts. Ten minutes pass-port service. Contact Box #4334, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3 or phone 416-546-7676.

Christian Immigration Society

"CARRY EACH OTHER'S BURDEN" was the motivating force that started our Society more than 30 years ago. Through the years the Society was instrumental in keeping the cost of funerals down, and through group insurance plans, ease the cost of medical insurance.

At present we have over 1200 participants in the burial fund and 275 participants in the Alberta Blue Cross Plan.

Membership fee is $6.00 per year.

Persons of Dutch origin are eligible for membership, provided they are residents of Alberta.

Detailed information booklets and application forms are available at the Society office, located at 10704 - 107 Avenue, Edmonton, Alberta, T5H 0W8. Telephone 426-7165.

Springtime in Israel

Come join us in an organized tour to Israel with a five-day stopover in Holland.
We leave Toronto on April 18, 1979 and return on May 1, 1979.

If interested, contact our tour leader,

Rev. John Groen
1073 Manorwood Dr.
Burlington, Ont. L7T 2L9
Tel: (416) 634-8948

or

Fred VanderVelde
2389 St. Francis Dr.
Burlington, Ont. L7P 1V3
Tel: (416) 637-3694

If 15 or more people are interested in staying an extra week in Holland this can be arranged at no additional cost.

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Enrich your college or university education . . . prepare more adequately for your Christian vocation in profession, church, or mission, at home or abroad — Earn the RBC

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Postgraduate year of Bible, Christian Doctrine, Missions, and other courses. Begin in January or September:

Details gladly sent on request

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1869 ROBINSON ROAD, S.E.
GRAND RAPIDS, MI 49506
616—458-0404

Shuffle Boards
6 feet long with 20 discs.
Laquer finished.
Price $32.66, tax and shipping included - only for South Western Ontario.
Others on request.
James Lycklama
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Burlington, Ont. L7R 1Z6
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Faith Orthodox Presbyterian Church
600 SE, 58 Ave.,
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Worship services Sundays at 10 and 11 a.m. and 5 p.m.
Truly biblical and truly reformed. A warm welcome awaits you.

SUPPORT OUR COMMUNITY PROJECT.

Christian Care for the Elderly. Holland Christian Homes Inc. Owned and operated by its members, Annual M.F. $25.00 per Family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

FRISIAN PLAY

Fate de Kat

Three act play from Y.C. Schuitmaker
(Performed by the Jarvis Frisian Drama Club)

Saturday, October 28, Vineland, 7:30 p.m., Vineland Public School, Victoria Ave.
Friday, November 3, Woodbridge, 8:00 p.m., Christian High School
Saturday, November 4, Jarvis, 7:30 p.m., Jarvis District Christian School
Wednesday, November 8, Strathroy, 8:00 p.m., Colborne Public School
Saturday, November 11, Bowmanville, 8:00 p.m., Knox Christian School.

The Bethel Christian Reformed Church

of Lacombe, Alberta
will celebrate its

twenty-fifth anniversary

on the weekend of December 1, 1978.

To mark the occasion, an anniversary booklet is being prepared and will be available for $7.00.

Former members are invited to join in the celebrations at the banquet on Friday evening, December 1, and the Sunday services, December 3.

Please order your banquet tickets ($4.00) before November 15. Also advise if lodging is required.

Write W. Wildeboer, Box 434, Lacombe, Alta. T0C 1S0 or phone (403) 782-2602.

Winter Vacancie in Spanje
voor bejaarden

- februari en maart/79 in Fuengirola, Spanje (28 km van Malaga)
- specialle groeps prijs $391 Toronto-Malaga retour
- Hollandse en engelse kerk diensten, Hollandse bibliotheek, en zo voort
- stop in Amsterdam
- wij verzorgen voor U ook voordelige apartementen

Uiterste boeking datum is 29 october, dus reserveer nu.

Nog 20 plasten beschikbaar.

Valentine Travel Service
1642 Bayview Ave., Toronto, M4G 3C2, Tel: 487-5431
LONG DISTANCE? CALL COLLECT.
Baldwin Verstraete
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Reformation Day Rallies

Speakers:

Rev. Harry Van Dyken

(in Chatham and London)
Pastor of the Chr. Ref. Church of Listowel
President of the Reformed Fellowship of Canada.

Rev. John H. Piersma

(in Toronto, Hamilton, Bowmanville)
Sioux Center, Iowa

On the theme:

"The Lord's Message From His Watchtower"

October 30	***Chatham***	Free Reformed Church of North America Croydon St., Stacey Subdivision
October 31	***London***	Ontario Hydro Building Wellington Road (just north of the 401)
November 1	***Toronto***	2nd Christian Reformed Church 265 Albion Road, Rexdale
November 2	***Hamilton***	Mount Hamilton Chr. Reformed Church 1411 Upper Wellington St. S.,
November 3	***Bowmanville***	Maranatha Chr. Reformed Church R.R.#4, Hwy 2.

Rallies start at 8:00 p.m.
Come and hear the Lord's message for today.

Sponsored by the REFORMED FELLOWSHIP OF CANADA

Calendar of events

Oct. 27 Concert by James Ward and Michael Blanchard in the Mohawk College Auditorium at 8 p.m. Tickets available at Family Christian Bookstore in Burlington.
Oct. 28 Bazaar at Trinity Christian School in Burlington.
Nov. 4 AACS annual meeting, 229 College St., Toronto, 1 p.m. followed by inaugural lecture of Dr. George Vandervelde, 4 p.m. on "Theology: From queen of sciences to handmaiden of faith", at Knox College Chapel, 59 St. George St., Toronto.
Nov.11 Lakewood Christian Conference Grounds will hold its annual meeting at Sarnia 2nd C.R.C. Business meeting at 2:00 p.m., banquet at 5:30 p.m. Guest speaker Mr. Bill Lenters.
Nov. 17 "The Torchman" and "The Selkirks" perform in the Burlington Chr. Ref. Church at 8:00 p.m.

Klaas Jan Mulder in concert
Oct. 24, Fergus, Ont., Melville United Church, 8:15 p.m. Oct. 25, Kitchener, Ont., St. Andrew's Presbyterian Church, 8:15 p.m. Oct. 27, London, Ont., St. Paul's Cathedral, 8:15 p.m. October 28, Hamilton, Ont., Christ's Church Cathedral, 252 James St., 8 p.m.

CJL — Western Canada Speaking tour
CJL's Executive Director will be speaking in the following communities: Thunder Bay (Oct. 24); Winnipeg (Oct. 25); Calgary (Oct. 26); Lethbridge (Oct. 27); Lacombe (Oct. 28); Edmonton (Oct. 29)0 Neerlandia (Oct. 30); Victoria (Oct. 31); Smithers (Nov. 1); Terrace (Nov. 2); and Vancouver (Nov. 3-6).

Concert Tour by James Ward and Michael Blanchard
Oct. 25 — St. Catharines; Oct. 27 — Hamilton; Oct. 28 — Guelph; Oct. 30 — Bowmanville; Nov. 2 — London; Nov. 3 — Toronto; Nov. 4 — Detroit; Nov. 5 — Grand Rapids.

Frisian Play — Fate de Kat
Oct. 28 — Vineland Public School, 7:30 p.m.; Nov. 3 — Woodbridge Chr. High School at 8 p.m.; Nov. 4 — Jarvis District Chr. School at 7:30 p.m.; Nov. 8 — Strathroy, Colborne Public School at 8 p.m.; Nov. 11 — Bowmanville, Knox Christian School at 8 p.m.

Reformation Day Rallies at 8 p.m.
Oct. 30 — Chatham, Free Ref. Church, Croydon St. with Rev. Harry Van Dyken. Oct. 31 — London, Ontario Hydro Building, Wellington Rd., with Rev. Harry Van Kyken. Nov. 1 — Toronto, 2nd CRC, Albion Rd., with John H. Piersma. Nov. 2 — Hamilton, Mt. Hamilton CRC, Upper Wellington St., with John H. Piersma. Nov. 3 — Bowmanville, Maranatha CRC, Hwy 2 E. with John H. Piersma.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Oct. 27	Oct. 25	Oct. 24 (noon)	Oct. 20 (noon)
Nov. 3	Nov. 1	Oct. 31 (noon)	Oct. 27 (noon)
Nov. 10	Nov. 8	Nov. 1 (noon)	Oct. 3 (noon)